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# Gay Community News

THE WEEKLY FOR LESBIANS AND GAY MALES

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Global Demonstrations Target U.S. Immigration Policy

## Black and White Together

Penn Bills Threaten Abortion Rights

Audre Lorde Talks About Racism,  
Cancer, and the Politics of Differences

Zap Action Protesters Convicted

**Gay Crossword Puzzle!**





## International Protests Hit INS Policy

Protests against US immigration laws barring foreign lesbians and gay men were held in a number of cities around the world on Sunday, September 27.

Endorsed by the International Gay Association (IGA), the National Gay Task Force (NGTF), the National Organization of Lesbians and Gays (NOLAG) and many local groups, the protests were in large part the result of organizing by Philip Fotheringham, a Canadian and British citizen who was recently excluded from this country because he is gay.

● In Washington, about 150 demonstrators held a candlelight rally in front of the White House despite intermittent rain. Holding flags of many different countries, the demonstrators heard songs by the DC Feminist Chorus as well as speeches by Clint Hockenberry of IGA, Bea Roman of NOLAG, Mel Booser of NGTF and Fotheringham.

The crowd cheered as a speaker read the names of other cities in which demonstrations were being held.

● In San Francisco, 150 demonstrators led by the Sisters of Perpetual Indulgence marched to the center of the Golden Gate Bridge chanting "Let Gays In" and "INS Is a Fascist Mess." At a later rally at the Monument to Asian-American Immigrants near the bridge, the demonstrators heard speeches

by Mat Coles of the Golden Gate Business Association; Carmen Vasquez of Community United Against Violence; Paul Boneberg of the Stonewall Democratic Club; and Greg Day of the San Francisco Lesbian/Gay Freedom Day Committee.

When an unidentified man told the crowd that he had been separated from his Danish lover because of immigration laws, the crowd chanted "Let Love In."

Sister Boom Boom of the Sisters of Perpetual Indulgence led the crowd in singing, to the tune of "San Francisco": "Immigration, Open our Golden Gate. You make our people wait, Outside the door. Immigration, We're here to demonstrate. We won't take this shit no more."

● In Amsterdam, Holland, 100 demonstrators held a four-hour picket at the US Embassy and delivered official statements from the Dutch government.

● In Atlanta, Georgia, 25 people marched to the federal government building.

● In Berlin, West Germany, 12 demonstrators delivered a letter of protest to the US Embassy.

● In Dublin, Ireland, 12 participants in a demonstration organized by the National Gay Federation attempted to deliver a letter of protest to the US Embassy. Embassy officials refused to accept the letter when they realized the

nature of the group and told the demonstrators to return during regular business hours.

● In Los Angeles, 25 people took part in a demonstration at the offices of Trans World Airlines.

● In New York, 35 picketers gathered at the US Passport Office on Fifth Avenue, where they distributed over 1,000 leaflets.

● In Oslo, Norway, lesbians and gay men delivered letters of protest to US and Norwegian officials after demonstrating at the US Embassy.

● In Ottawa, Canada, 27 men and women demonstrated in the cold and rain outside the U.S. Embassy. The demonstration was or-

ganized by Gays of Ottawa.

● In Philadelphia, 20 lesbian and gay demonstrators assembled at the Liberty Bell.

● In Stockholm, Sweden, 60 people assembled outside the US Embassy to deliver a letter of protest to embassy officials.

● In Sydney, Australia, a crowd of 40 held a rally outside the US Embassy and delivered a letter of protest endorsed by 19 Australian lesbian and gay organizations.

● In San Diego, at the San Ysidro border crossing, the demonstration consisted of 25 people, including three from Mexico. A thousand bilingual leaflets were distributed.

● In Toronto, Canada, 65 women and men demonstrated at the US Consulate.

● In Tampa, Florida, a demonstration at the Federal Building organized by the Bay Area Rights Council drew 40 participants.

● In Vienna, Austria, 25 people demonstrated at the US Embassy.

● In Wellington, New Zealand, 24 persons demonstrated in the rain and held street theater featuring Uncle Sam distributing Ronald Reagan jellybeans. Thirty-five groups there are involved in a letter campaign to the US Embassy, the State Department and Reagan.

-filed from Boston

## National Meeting Planned To Oppose Reagan Policy

By David Morris

Lesbians and gay men are prominent among the organizers of a national meeting to plan opposition to the Reagan administration's economic program, the Family Protection Act and other proposals of the federal government.

The People's Anti-War Mobilization (PAM), which sponsored a march on Washington last May that drew some 100,000 partici-

pants (see GCN, Vol. 8, No. 42), has planned an "All People's Congress" to take place in Detroit October 16 through 18.

Organizers say groups from over 50 cities in the country are helping to prepare for the congress.

Specific concerns and responses will be determined by those attending the congress, but organizers say large demonstrations are likely to be scheduled for late spring.

Areas of concern will probably reflect the interests of the caucuses, or "focuses," into which PAM is divided. The Lesbian and Gay Focus is reportedly the leading group in several local branches of PAM, notably in New York. Other focuses represent the interests of workers, racial minorities, women, the elderly, the disabled and welfare recipients.

According to Susan Rotgard of the New York Lesbian and Gay Focus, the PAM interim steering committee has made tentative plans to open the congress on Friday, October 16 with a rally at Cobo Hall in Detroit, the site of the meetings. After registration on Saturday morning, a plenary session and workshops, divided into focuses, will be held.

Following a secondary plenary session on Saturday afternoon, regional meetings will be conducted. After more workshops on Sunday, resolutions will be introduced at the final plenary session that afternoon.

Rotgard said the congress will be completely open to all resolutions, which, she added, will probably represent the "extremely diverse" groups in attendance.

Marshal Yates of PAM told

GCN that some gay and lesbian organizations he has approached have been "very enthusiastic" about the congress and some have been cautious but that none has reacted negatively.

Shelley Ettinger, a PAM organizer in Detroit, said that reluctance is understandable. "I think that we as gay people are justifiably skeptical of huge, mixed groups," she said, "because we haven't been well treated by them in the past. Some of the groups [being invited to the congress] are a little bit like that, they're not necessarily going to embrace it enthusiastically without asking a lot of questions. But when those questions are asked and answered, we have found a very friendly response."

Ettinger said most people are aware of the need for unity among those affected by repressive government actions. "A lot of people have said to us that Reagan is pulling us together," she commented.

Ettinger said there is more than mere acceptance out of political necessity of lesbian and gay concerns. Union members and the elderly, she told GCN, frequently mention those concerns at their own initiative meetings.

Rotgard commented that she too was at first skeptical of working within a large, mixed coalition but that organizing for the congress has been the "most exciting thing that I've been around in years."

For more information, call the Boston PAM office at (617) 424-1176 or the national office in New York at (212) 741-0633.

-filed from Boston

## Zap Action Protesters Convicted of Disruption

By Jil Clark

WASHINGTON — A jury has found members of the Women's Liberation Zap Action Brigade guilty of "Disruption of Congress," a criminal offense, in connection with their interruption of anti-abortion testimony being given at a Senate committee hearing on the so-called Human Life Amendment last April. (see GCN, Vol. 8, No. 48).

D.C. Superior Court Judge Harriet Taylor fined each of the women \$100 on September 29. The maximum penalty she could have imposed on each was a one-year prison term and a \$500 fine.

Found guilty were Tacie Dejanikus of the *off our backs* (oob) newspaper collective and five members of the Committee for Abortion Rights and Against Sterilization Abuse (CARASA) in New York City: Sarah Schulman, Karen Zimmerman, Libby Smith, Maureen Angelos and Stephanie Roth.

The women were arrested on April 23 when, during a hearing on Senate Bill 158, they stood up on their chairs, held signs over their heads and loudly recited the demands written on them. The women alleged that the testimony on the bill had been "stacked" by Senator John East (R-SC), chair of the Judiciary Subcommittee on the Separation of Powers. Six of the seven doctors and scientists testifying at the hearing opposed abortion because they believe that the fertilized egg is a living human.

Lois Yankowski, counsel for the women considers the trial a "success" because the defendants managed to use it as a forum to express their views on abortion rights, sterilization abuse, quality child care and lesbian rights.

"Of course I'm disappointed that the women weren't

acquitted, but we got to present the information we wanted to present and kept the trial focused on the bill. It was a very feminist trial; the only white man involved was the prosecutor. There were a lot of lesbians present."

The trial was continued for five days, with an average of three hours spent in court each day.

Yankowski added, "The defendants' actions and attitudes in court were too feminist for the jurors... in a country that just elected Reagan president."

Zimmerman, Smith and Roth presented arguments to the court. Smith argued that she and the other women were innocent of the criminal charge because they had not interrupted the hearing with the intention of disrupting it, but rather with the intention of educating the Senators and others present in the hearing room about the danger that the bill, if passed, would impose on women. Smith also argued that, since she and the other women considered the hearing to be "stacked" in favor of those opposed to abortion rights, they felt the pro-choice viewpoint needed to be expressed.

Smith added, "By calling it the Human Life Bill, they are denying the fact that a woman's life is a human life. We wanted to get this across. It would be more honest to call it the Anti-Abortion Bill."

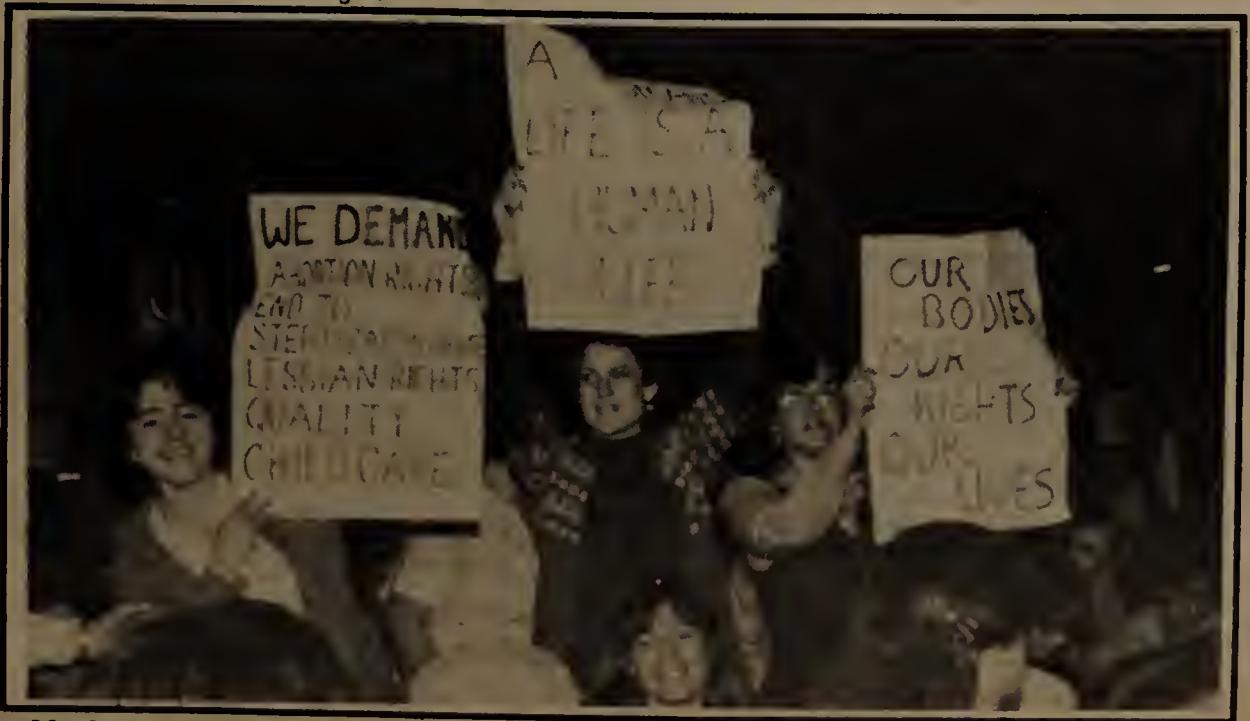
Bruce Peterson, the prosecuting attorney, argued that the women had "willingly and knowingly" disrupted Congress, Smith told GCN. "He made a big deal about how it's fine to do civil disobedience, but you must then expect to take the consequences." According to Smith, Peterson praised this country as democratic and the freest in the world, but added that it must retain some restraints in order to discourage future disruption.

tions.

Yankowski said she objected to many of the prosecutor's statements. "The judge let the prosecutor argue that if the jury didn't convict the women everything would get out of hand," said Yankowski. "He pointed out that we just had 250,000 protestors here for Solidarity Day and then he asked them, what if they all did what these women did? This argument should not have been allowed in court... because it has nothing to do with the facts of this case."

Citing this as well as other technicalities, the women will submit an appeal to the DC Court of Appeals this week. They will also continue to argue that the case should be dismissed as "selective prosecution."

"Nobody has ever before been prosecuted for disrupting a subcommittee hearing. We believe Continued on Page 6



Members of the Women's Liberation Zap Action Brigade at hearings on anti-abortion legislation. Jeb



# News Notes

## quote of the week

"Without communication disorder or speech disfluency, I resist the word *gay* just because homosexual-rights groups insist upon it; I don't say *queer*, because that is a slur, but *homosexual* is neutral and accurate. If lesbians argue that "homosexual" should be limited to men, I would put up a feeble fight — arguing that the *homo* is the same as the "man" in "mankind" and covers women, too — but I'd cave in; if many people used the separate terms, that differentiation would be in the direction of precision."

—William Safire in his column "On Language" in the *New York Times Magazine* for Sept. 27, 1981.

## a striking illustration

OTTAWA — A recent report by a government commission on wrongdoings of the Royal Canadian Mounted Police (RCMP) reveals that many Canadians have become victims of the Mounties' Security Service because they are gay.

The report characterizes as "far too indiscriminate" a long established program of surveillance on lesbian and gay citizens, who make up a large portion of the 800,000 Canadians being watched. The report showed, for example, that a special team was established in 1960 to investigate all homosexuals living in Ottawa, whether or not they were employed by the government.

The RCMP opened a file on a member of the Canadian parliament because an informer of unknown reliability had said that a second person had told him the man was gay.

Such activities, the commissioners point out, entails keeping files on "many thousands of individuals who were not perceived as even possible threats to Canada's security."

The commissioners state, "That such a program has not been halted years ago is a striking illustration of an insensitivity about what the Security Service ought to be securing. We believe that the security intelligence agency should no longer systematically collect information on homosexuals."

## let's stick together

TORONTO — Attendance at two of this city's oldest gay bars, the St. Charles and the Parkside, has dropped noticeably as a result of picketing by bar employees who were locked out by the management.

*The Body Politic* reports that after a strike vote by the Toronto local of the International Beverage Dispensers and Bartenders Union, the family that owns both bars locked out union workers when they refused to resign from the union. The rotating strikes called by the union had not yet reached either of the two bars.

The owners have hired scab waiters and have paid non-union truck drivers to deliver beer to their bars when union employees of the beer distributors refused to cross the picket line.

Two different leaflets have been produced and distributed by customers supporting the strike. "The management of the St. Charles and the Parkside have made their fortunes off gay people for years by treating us like shit," one of the leaflets reads. "Now they are treating their employees the same way. Let's stick together."

## the last outpost

CHICAGO — Female police in this city will be assigned to accompany their male counterparts on traffic duty to keep the men from shaking down motorists for bribes.

The Chicago *Sun-Times* reports that female officers will be briefed on how the shakedown system works.

Police Superintendent Richard J. Brzeczek is reportedly afraid of a return to the days when shakedowns by traffic police were so common that comedian Mort Sahl referred to one major Chicago street as "the last outpost of collective bargaining."

## exultant outbursts

ZURICH, Switzerland — The International Football Federation has told soccer players to stop hugging and kissing each other after scoring goals.

According to UPI, the Federation's bulletin recently warned, "The exultant outbursts of several players at once jumping on top of each other, kissing and embracing is really excessive and inappropriate and should be banned from the football pitch."

The Federation supports a call made by its technical committee for sanctions against players who become too demonstrative. The Federation believes simple congratulations from the team captain should be enough.

## gay day

SAN JOSE, CA — The Santa Clara County Lambda Association has announced its plans to picket against a "Gay Day" at Marriott's Great America amusement park on Oct. 10.

The Santa Clara activists charge that the event, sponsored by the San Francisco based gay social club Great Outdoor Adventures, violates a boycott against Marriott's organized by the local Chicano community.

The Chicano Employment Committee currently has a lawsuit pending, charging the Marriott organization with discriminatory employment practices. The Susan B. Anthony Democratic Club, a gay and feminist political club, joined the boycott in 1979, alleging that "anti-gay and anti-feminist Mormon interests own and control Marriott's Great America and will likely use their profits to oppress the gay and feminist communities."

"In 1979," claims Santa Clara Lambda, "25,000 gays from all over California spent more than \$200,000 in one evening at a 'Gay Night' at the Mormon-owned Marriott's Great America." Yet, the group claims, "In 1980, with only \$100,000 that took nine months to raise, Santa Clara County gays fought a grueling battle for human rights against affluent Mormon and fundamentalist forces. Gays lost three to one."

Lambda members will be forming carpools to the picket line. For more information, call Rosalie Nichols at (408) 289-1088.

## no patience

LOS ANGELES — The Rev. Edward Hill, a black fundamentalist Baptist preacher who opposes both lesbian and gay rights and the Equal Rights Amendment (ERA), says the Reagan Administration offered him the post of head of the federal Civil Rights Commission, but he turned it down.

"Civil rights is no longer defined as it was 20 years ago when it involved racial discrimination," Hill recently told the *Washington Post*. "It now involves ERA, homosexual rights and sexual harassment."

"I'm anti-homosexual and anti-ERA," Hill admitted. "I don't think I would have the patience to sit and calmly listen to people say it's a violation of their civil rights if laws are not made to protect their sexual privileges."

Hill, who is pastor of the Mt. Zion Missionary Baptist Church in Watts and a member of the Moral Majority, was nominated for the post by Dr. Henry Lucas, head of the conservative New Coalition for Economic and Social Change.

Toye Bird of the White House Office of Policy Development confirmed that Hill was offered the post "about two months ago" to replace Arthur S. Flemming, who currently heads the commission.

## meeting the voters

CAMBRIDGE, MA — The Cambridge Lesbian/Gay Political Caucus and the Boston area branch of the National Organization of Lesbians and Gays (NOLAG) is planning a reception for candidates for Cambridge City Council and School Committee positions. The candidates, of course, are seeking the support of the community.

The reception will be held on Saturday, Oct. 17 from 7:00 to 8:30 p.m. at 16 Chatham St., Cambridge.

For more information, write NOLAG, P.O. Box 365, Cambridge, MA 02139 or call Arthur Lipkin at (617) 547-2197 or Mondo at (617) 354-1755.

A prison project is now being formed to support GCN in its longstanding effort to get free subscriptions to the paper in to lesbian and gay prisoners and also to get books for them to read and penpals to write to. (Every other week there is a prisoner penpal list on the Classifieds page.)

Volunteer help is always appreciated in this and other parts of the project, including doing outreach to women prisoners and researching and informing prisoners of their mailroom and visiting rights.

If you can help with your time or a contribution, it will be appreciated.

Thank you.

## opportunity to zap

OSWEGO, NY — The most prestigious single award given to an alumnus of the State University of New York at Oswego has been given to Gloria Z. Greenfield, co-owner of Persephone Press, a lesbian feminist publishing house.

The Distinguished Alumnus Award is given to those who "have especially distinguished themselves in a chosen field, thereby bringing credit to themselves and to the college."

Greenfield, who graduated from Oswego in 1974, is the publisher of several lesbian feminist books, including *The Wanderground* by Sally Gearhart, *Lesbian Poetry*, edited by Elly Bulkin and Joan Larkin and *This Bridge Called My Back*, edited by Gloria Anzaldua and Cherrie Moraga.

Greenfield told GCN, "At my graduation seven years ago, I grabbed the microphone from the dean and sarcastically thanked him for four years of a racist and sexist education. I'm rather surprised and honored that this same administration is offering me yet another opportunity to zap them."

## directing lambda

NEW YORK — Lambda Legal Defense and Education Fund, a lesbian and gay legal organization, is seeking applicants for the position of executive director to replace Rosalyn Richter, who is resigning from the position to return to private practice.

The position requires experience in administration, fund raising and public speaking. Experience in lesbian or gay organizations would be helpful.

Persons interested in the position should send resumes and letters of interest by October 9 to Lambda, 132 West 43rd St., New York, NY 10036.

## integrity grants

BOSTON — The Boston Area Coalition for Cuban Aid and Resettlement (BACCAR) has received a grant of \$1120.34 from National Integrity, an organization of lesbian and gay Episcopalians and their friends, according to Armando Galtan. Galtan is coordinator of Casa Amarilla, the gay Cuban refugee halfway house in Boston.

The grant represents contributions from 35 integrity member organizations throughout the country to aid in the resettlement of gay and lesbian refugees. Although the Casa Amarilla phase of the BACCAR program has ended, the grant will be used to pay outstanding bills and to be distributed among the refugees.

BACCAR was the first openly gay and lesbian group in the country to be funded by the federal government to resettle Cuban refugees and has served as a model for other such programs.

For more information about the program, write BACCAR, Box 297, 22 Bromfield St., Boston, MA 02108.

## conferences

The Somerville Women's Center will hold a training session on the **Safehouse Program**, which is directed against rape and other violence, on Tuesday, Oct. 13 and Tuesday, Oct. 20 from 7:30 to 9:30 p.m. All interested women and girls are invited to attend. Childcare and rides will be provided. For more information, call the Women's Center at (617) 628-6311. . . . The Gay Fathers of New York will sponsor a symposium entitled **Gay Fatherhood: The Road Less Traveled**, on Saturday, Oct. 24. The registration fee will be \$5.00 at the door or \$4.00 in advance. For information or to preregister, call any of the following numbers: (212) 874-0570, (212) 874-7727, (212) 580-1146, (212) 865-5380.

**A Unified Rainbow of Strength** is the theme of the **Second National Third World Lesbian/Gay Conference** to be held in Chicago Nov. 27 through 29. There is special outreach to Native Americans, Asian Americans, Latin Americans and Afro Americans but workshops and caucuses will be provided for non-Third World and non-gay persons. The conference is hosted by the National Coalition of Black Gays/Chicago. For more information, call NCBG/Chicago at (312) 764-2024 or write them at 1311 W. Pratt Blvd., Chicago, IL 60626. . . . A "work weekend" on **survival and resistance** for mid-South lesbians will be held at a camp site near Little Rock, Arkansas during the weekend of Nov. 27. The focus will be on lesbians from **Arkansas, Louisiana, Mississippi, Alabama and Tennessee**. Space is limited and the registration deadline is Nov. 1. For information and a registration form, send a stamped, self-addressed envelope to "Work Weekend," 15 Hale St., Eureka Springs, AR 72632.



# Pennsylvania Bills Attack Abortion Rights

By Jil Clark

HARRISBURG, PA — Pennsylvania state legislators will soon vote on three bills which presuppose that a fetus is a living person and aim to make abortions harder to obtain in this state.

Members of the Health and Welfare Committee of the House of Representatives will vote on the package on October 1.

The legislation, authored by Representatives Steven Freind and Gregg Cunningham, is tantamount to a criminalization of abortion, according to committee member Lois Haggerty of Montgomery County.

"It is an attempt by the opponents of abortion to go as far as they can to make abortions impossible to obtain," Haggerty said.

No state may outlaw abortions across the board, in accordance with the 1973 U.S. Supreme Court decision in *Roe v. Wade*.

Freind acknowledged that his intent was to make abortions "much more difficult to obtain," the high court decision notwithstanding, and "to provide women with information about the fetus."

Jean Hunt of the Philadelphia Reproductive Rights Organization (PRRO) said that the bills, in particular the "Abortion Control Act," will make it virtually impossible for poor women, women living in rural areas and minors to obtain abortions.

"More importantly," she added, "this is a test case. If they pass the bills here, other bills just like them stand a good chance of getting through in other state legislatures."

Provisions of the "Abortion Control Act" include the following:

- Doctors must explain in detail to women seeking abortions the effect of the operation on the fetus, using color photos of a fetus before and after an abortion.

- A woman seeking an abortion must wait 72 hours before returning to her doctor or clinic to have the operation.

- No public employee will be covered for the costs of an abortion under her health plan. Payments for abortion costs in existing collective bargaining agreements will be discontinued.

- Notification of the father prior to the operation will become mandatory. If the woman can not lo-

cate him, the court may then take ten days to search for him.

- Young women must have permission of both parents to have an abortion. If they refuse, she may let the court decide if she is mature enough to make the decision for herself. If not, they can appoint a legal guardian over the fetus to make sure the woman does not self-abort.

- Birth and death certificates must be issued for each aborted fetus, and a burial or cremation held.

- The identity of abortion clinics and doctors who perform abortions must become public information.

- No abortions will be performed in a public hospital except in the case of rape, incest or danger to the life of the woman.

The second bill, called the "Abortifacient Labeling Bill," would charge the Drug, Device and Cosmetic Board of the Board of Health with the task of determining which forms of birth control act as contraceptives after the egg has been fertilized. Drugs or devices categorized as "abortifacients" would be labeled as such, although the board would not be empowered to remove them from the market.

The third bill, according to Freind, aims to "provide the unborn child with the same right as anyone else to sue for wrongful death or injury."

"We've had some people with severe physical handicaps sue parents for not having had them aborted," said Freind. "This bill prevents that in the future."

Haggerty thinks the package will not leave the committee before it is "substantially amended," but added that "once it gets to the House, it will have a lot of support."

In particular, Haggerty will fight to eliminate the 72-hour waiting period mandate. "This is clearly unconstitutional, since the mother's health can be hurt by the delay."

"I'm also opposed to the requirement that doctors show women color pictures. The emotional trauma is not useful to her making the decision. And a doctor's asking that question would put in her mind the idea that she ought to be looking at them."

Haggerty referred to the section of the act requiring a death certificate as "another unfortunate sec-

tion that's designed to instill guilt in the woman for exercising a legal option."

GCN asked Freind to respond to a charge often leveled at anti-abortionists: that they are more concerned about fetuses than the quality of women's lives. "We're treating both lives equally," he said.

"As for quality of life, James Michener was an abandoned child. So he might have been aborted. Instead he's brought more joy into people's lives with his books than can be measured."

"For that matter, some children born into opulence will have miserable lives. But nobody has 'quality of life' unless they have life."

Does the state have the right to require a woman to give birth to a child she doesn't want?

"If someone doesn't want to raise a child, she can at least have it and then give it up for adoption. I see the lines so long for adoptions that the black market is taking over and the prices for babies are soaring."

However, Shirley Coleman, who testified against the legislation in a hearing held by the committee on September 9, does not think the intent of anti-abortionists is to protect fetuses. "This is genocide against black people," she told GCN.

"This act will mainly affect black women" because, she said, the majority of black women are poor. For them, it may be impossible to take a second day off to return to their clinic or doctor after the 72-hour waiting period has lapsed, Coleman said.

"Saying a woman has to wait three days or look at color pictures is a way of hassling her to get her not to have the abortion," Coleman added.

"Very few white women will die from abortions, because they have

money and contacts, just as they did before it was legal."

Coleman recalled the deaths of several young black women from abortions performed prior to 1973. "My sister died comparatively old: she was 26. A 17-year-old girl friend in my graduating class died from complications of an illegal abortion."

"Back then, the doctors treated you like criminals. Many women got perforated uteruses. Now, because it's legal, the reproductive organs are saved. If the doctor thinks he's perforated a woman's uterus, she's sent to a hospital."

Coleman, who herself had two abortions prior to 1973, described to committee members one victim of an illegal abortion she met at Pennsylvania Hospital in 1969. "I'll never forget her. She had a perforated uterus from an illegal abortion and had developed phlebitis of the leg. She had a badly infected leg that had to be amputated; she was admitted to the ICU [Intensive Care Unit] and needed a hysterectomy and a tracheotomy. She had told no one and had not asked for help before or after the abortion because she was too scared. I spoke with her and learned she had two young children. She died as a result of this abortion. . . ."

Haggerty does not think that Freind and other anti-abortionists are motivated by racism. "The representative is morally and religiously opposed to abortion. He feels it is murder. If I thought it was murder I'd do whatever I could to stop it, too."

Freind said he is aware that more women may die from illegal abortions or suffer permanent damage to their reproductive organs if his bills become law, "but if you believe killing unborn children is wrong, you don't permit people to kill unborn children because they will do it anyways."

Haggerty told GCN that an "overwhelming number" of her constituents are opposed to the legislation. "For one thing, my mail is running about 20 to one against it. Secondly, the [U.S.] congressman for my district recently polled his constituents with the question 'Do you feel human life begins at conception?' 68 percent said 'No.' Only 28 percent said 'Yes.'"

Hunt said that members of the PRRO have discovered, while canvassing and circulating petitions in support of abortion as an option, that the "vast majority" of people in 20 different Philadelphia neighborhoods oppose the bills.

"People are scared to say they support abortion, let alone say that they ever had one," said Hunt. "Then, when they see you [canvassing] they are thrilled."

"Even in Catholic neighborhoods, maybe half the people we approach sign. In Center City [a neighborhood of mostly affluent young professionals] about 90 percent sign."

Freind said he had not polled the constituents of his suburban Philadelphia district on the issue of abortion.

"I have no idea how they feel about it," he said. "I vote my conscience. If 99 percent of my constituency opposed the bills, I'd still do it and if they don't like it they can throw me the hell out next election."

"I've heard about polls which show the people in this country are one to three against abortion. But one thing these polls never show is depth of feeling. The miracle is that the pro-life cause is still around, that they didn't just give up the fight in 1973 and [reconcile themselves to the fact that the controversy over] abortion was just something in the history books."

— filed from Boston

## Court Won't Hear Suit Against Sex Education

By Scott Brookie

SACRAMENTO, CA — The California State Supreme Court has refused to hear a suit filed by a conservative Christian organization which targets the state's sex education program.

The suit, brought by the Women's Committee for Responsible Government, charges that the state's sex education curriculum encourages minors to engage in sexual activity and is therefore illegal.

The suit seeks to cut off funding immediately to the state's sex-ed programs. The court issued its refusal without comment.

Thomas Burton, the attorney who filed the suit for the Women's Committee, told GCN that he objected to "ethical relativism" in the curriculum. "The state has to abide by the state education code which requires the teaching of morality . . . and that, to me, suggests an absolute standard." He indicated that the standard would be "the traditional value system of Western Civilization."

Burton also expressed concern that homosexuality could not be characterized as "a problem" without contradicting teachers' guidebooks.

Much of the group's displeasure is directed at Planned Parenthood, which administers many of California's sex education programs. "Some of [the curriculum] is a blatant advertisement for Planned Parenthood," said Burton. "If they cannot generate an urgency for their existence, their public funding will dry up . . . They're funded not so much for the things they say, but for their mindset about the world."

The suit was first filed in the

California State Court of Appeals, which also refused without comment to hear the case.

Burton indicated that, having filed the suit at the second-highest and highest court levels in the state, he would refile the suit in the lowest court, the Superior Court.

Joyce Johnston, a staff attorney for the California Department of Public Health, told GCN that the Women's Committee is "extremely opposed to the idea . . . that you encourage your kids to think out their own values. They want Christian values taught."

Johnston pointed out that for the state to espouse any particular religious view "was obviously a major legal problem." She added that "there are pretty good studies that show that it's not very productive to try to teach sex education and inculcate any particular set of values . . . The kids tend to tune it out if the total sex education is 'don't do it, it's nasty.'"

Johnston also commented that "it would take a pretty audacious Superior Court" to hear the suit after it had been rejected by the state Supreme Court.

The California State Commission on the Status of Women also came under attack a couple of years ago by the Women's Committee for Responsible Government for allegedly propounding a position in support of the Equal Rights Amendment.

— filed from Boston

## Tregor Bill Dies; New Liaison Not Likely

By Larry Goldsmith

BOSTON — The Tregor Home Rule Petition, Mayor Kevin White's proposed solution to the city's financial crisis, met its end September 28 when Governor Edward King and a majority of the Boston legislative delegation decided the bill was unacceptable.

The White administration had been pushing the bill, which would have authorized the city to issue \$75 million in bonds to finance the payment of court-ordered tax abatements, as the only alternative to continued cutbacks in city personnel. Employees laid off thus far include more than 200 police officers and firefighters and the city liaison to the lesbian and gay community.

In an August 12 meeting with members of Boston's lesbian and gay community (see GCN, Vol. 9, No. 7), Deputy Mayor Katharine Kane offered to reinstate the liaison if the Tregor bill were passed.

Kane said that passage of the bill would enable the city once again to fund the position.

The Boston City Council voted last month to pass the bill after a lengthy and heated debate well-attended by angry police and firefighters. The bill was then sent to the state legislature, which must also give its approval.

Opponents to the mayor's financial plan have objected not so much to the borrowing of money as to other provisions in the Tregor bill designed to help finance the bond issue. The bill calls for the taxation of parking spaces and condominium conversions and an increase in city parking fees, as well as comprehensive changes in the city's fiscal policy.

Boston Representatives Royal Bolling (D-Mattapan) and Salvatore DiMasi (D-North End) have announced that they will ask for a new, more narrowly-defined bill, limited to three fundamental is-

ssues: the borrowing of money to pay the tax rebates; the institution of a mechanism to repay that debt; and the establishment of minimum levels for police and fire protection.

Any modifications to the Tregor bill would probably require a new concerted action by Mayor White and the city council, a prospect which seems highly unlikely. Asked at a September 29 luncheon of the Greater Boston Chamber of Commerce if he would consider drafting a new financial plan, White was emphatic: "No. Absolutely no, absolutely no."

"I can go along if they don't pass it at all," he said. "It isn't whether I'll go along. It's what's best for the city . . . I can live with anything, but I don't think it's right for the public and neither does the financial community and neither does anybody else that knows. It's a good bill. I didn't draw it up. I only submitted it."



# Community Voices

## the pornographic mentality

Dear Editors:

Your reviewer of the Dworkin and Griffin anti-pornography books did well to mention *Take Back the Night*, which documents the damage done by pornography. "Woman-abuse is not debatable!" (M. Romo-Carmona) As a contributor to *Take Back the Night* I had hoped to end the debate with a militant action. I took a stand, but was overwhelmed by confusion within the movement, caused by the enemy's public relations blitz.

A man called a recent "Sound-Off" program because he knew of a man who had been raped after the rapist viewed all-male pornography. In proportion to their exploitation, men can expect to be abused.

Commercialization of people as bodies accessible to any buyer produces sexual bankruptcy. Sexual arousal requires self-possession and free will. What's sexy about pimps selling us back samples of our own stuff? If the commercialization of human flesh were a recognized form of commodities trading (e.g., the market in pork bellies), the owner rightfully controls access to the commodity. There have been numerous instances of unauthorized publication in porn magazines of photographs of feminists, and rape is commonplace in the production of pornography. Even when voluntary, porn prostitution is too costly a tradeoff. The image of American women has international implications.

When Nancy Wechsler calls anti-porn people "bedfellows of the right" her choice of words reveals a pornographic mentality. Public porn is itself a repressive drive on the part of the "have-nots" (sexual losers) resorting to economic coercion to ridicule and punish the "haves," by bedding us with the yuckoes. Hostility and threats, motivated by jealousy of woman's bodily capability, are propaganda and, as such, deserve no protection.

Women will continue to redeem our image with boycotts, trashing or any means necessary.

In the Spirit,  
M. Womongold  
Somerville, MA

## who is a lesbian

Dear GCN:

In Marsha Maurer's review of *Heresies #3: Sex Issue* she mentions an article ("An Interview with Five Fag-Haggng Women") and quotes one woman as saying: "My sexual orientation right now is lesbian sadomasochist with a strong latent interest in boys, or say, youth. I'm probably a latent faggot." Maurer's comment is that this "dispels the myth that cross-generational sex is irrelevant to lesbians."

I find this comment absolutely outrageous and fail to see how any conclusions about lesbians can be drawn from someone who identifies psychologically with gay men and who is sexually interested in men, women, and boys. To call such a woman a lesbian is confusing, misleading and, in my opinion, extremely insulting to lesbians.

It's time to stop calling every Mary, Jane and Harriet who has at some time engaged in sexual activity with a woman a lesbian.

Sincerely,  
Anne Peticolas  
Austin, TX

your special message from  
GCN will soon be reaching  
you. Remember, you are  
our greatest asset!



## free the imagination

Editor,

Lorimar Doan's attack on S/M (*GCN*, 9/12/81) is largely unfounded. Her assumptions about S/M reflect the overused rhetoric by moralists we have all become accustomed to hearing. Moralists insist S/M and pornography lead to violence against women and children. (They never express great — if any — concern about violence against men. Perhaps they think it does not exist.) Ms. Doan's views, however, are seriously flawed. She takes a superficial look at S/M, and what she sees convinces her S/M depersonalizes women and promotes violence. Yet my experiences, and these include friendships with S/Mers, have led me to different conclusions. I find S/Mers and other "sexual degenerates" (I include myself among these) are the least likely to commit violent crimes, sexual or otherwise. The reasons should be obvious.

In order to avoid an "unfounded generalization," I will say *most* of us have an S/M component; those of us who fail to act on these fantasies are usually the most inclined to commit crimes of sexual violence. The repressed individual, the upholder of convention who is constantly decrying all the perverts loose in this society, is the one most likely to be violent. I am thinking about people like Dan White, Ronald Crumpley and ex-Congressman Bauman.

I am tired of the moralists' line which claims that pornography always leads to violence against the "object" portrayed in it. It is easy to see why a woman would be embittered by a photograph of a woman chained and subjected to humiliation by a woman or a man. The depiction represents the role women have traditionally found themselves in. But these objections are political. At times porno may reinforce a man's misogyny and make him feel less guilty about violence he directs at a wife or woman friend. This however, is the exception, not the rule. It has never occurred to moralists that pornography may have directly the opposite effect they claim it has. As a recent Dutch study indicated, the legalization of pornography, including kiddie porn, had an effect in reducing crimes of sexual abuse. In other words, pornography can diffuse sexual tension which could lead to violence.

Ms. Doan claims, "porn excludes consent..." I do not understand. Why can't she see prostitution as another line of work? I prostitute myself at a "legitimate" job, forty hours a week, for a paycheck at the end of the month. I type a good deal; therefore I prostitute my eyes and my hands. Someone else may prostitute his cock or her crotch. What is the difference? It is all done for money. (Actually there are two serious problems



with prostitution: 1) it is not legalized; 2) it is not unionized.) If porn excludes consent, then so does all work. Let's ban work. (Not a bad idea, really.)

There is nothing wrong with "butterfly finger touches." But Ms. Doan fails to see what Pat and Gayle are driving at. Touching, caressing and being gentle are a part of sex — a beautiful part of sex; so is fucking hard, sweating, biting, and licking... Yet moralists insist that only vanilla sex is politically correct. Well, sometimes, nothing feels so good as the gentle caresses of a boy or man. At other times, nothing feels so good as wrestling and roughhousing.

Consent makes the crucial difference. S/Mers, by acting out their fantasies, are largely diffusing energy, an energy in practically all of us, that could otherwise turn into sexual aggression. I suspect that those who act out military fantasies in a consensual, sex-play manner are the least likely to join the Nazis or instigate a pogrom.

It is not easy facing up to fantasies which do not fit our politically-correct views. (Rarely do our fantasies fit our politics.) But as Isherwood has pointed out, the best way to diffuse the violence and anger in us is, metaphorically speaking, to hold a mirror to ourselves; to look at ourselves as we *really* are, facing up to the negative — racism, sexism, homophobia, ageism, etc. The "bad" in us does not disappear simply because we adopt a liberal or radical outlook on things.

When I hear Ms. Doan disdainfully dismiss a "no-holds-barred, anything goes, if-it-feels-good-do-it philosophy," I hear the voice of someone terrified about stepping into an abyss, an abyss which a form of sexuality like S/M represents. (Indeed, forms of sexuality like S/M are leading us into an abyss. After all, we have never lived in a society that is even remotely free when it comes to sexuality.) Although I do not doubt the sincerity of Ms. Doan's concerns over S/M, she and other moralists need to explore their assumptions about sexuality more carefully. Also, much of the talk about pornography has been abstract, lacking a sound basis. It is easy to jump to quick conclusions based on what we see. However, that does not reveal an understanding. Sexuality has always defied moralist's blueprint. It always will. As lesbians and gays, we are aware of the need for people — blacks, women, children, — to be free. But we often ignore other areas in need of liberation. It is time we set free something generally ignored, but severely enslaved — our imaginations. To do so, we must honestly examine taboos.

Pablo Delgado  
San Francisco, CA

## more socialists

Dear GCN:

I appreciate the necessary exposure of the SWP in the books by Thorstad, Forgione, and Hill, but certain aspects of Scott Tucker's review are offensive to me. As Scott says, he's not a socialist but an anarchist. I can't debate all the ins and outs of socialism versus anarchism; but it isn't hard to see how my political priorities differ from Scott's...

I didn't like Scott's glib (and false) statement that in 1977-78 the SWP "could not recruit a single gay activist" when they took up our cause for a while. I note that the very first letter in response to his book review is from Linda Gwizdak, just such a person (though she praises Scott and was grossly disappointed by the SWP). I myself also began exploring the SWP and other socialist groupings in 1977-78, after six or seven years in the gay movement. I was seeing the gay movement get taken over more and more by upper middle class white people, who paid less and less attention to class and race issues.

You seem to see Scott Tucker as the spokesperson for gay leftists. I object to having an anarchist review books about socialists. At least, you could balance it a bit more — I really don't think any socialists get as much space in your pages as you give to Scott's brand of eclectic anarchism.

Take care.  
I love you even when I'm being critical.  
Jeff Keith  
Philadelphia, PA



## Gay Community News

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# Speaking Out

## Puritanism: A Lesbian and Gay Narcotic

By Jim Kernochan, New York Gay Anarchists

Not so very long ago I was unfortunate enough to spend twelve years in the Catholic school system — an institution which deems itself the guardian of American morals. A more muddled guilt-trip on sexuality one could never hear from any other source. While those years may be behind me, I still see those anti-sex teachings permeating our whole culture. The most infuriating aspect of this situation is to witness that certain puritanical element among lesbian and gay activists (further evidenced by their failure to endorse a sexual freedom clause at the NOLAG conference in LA), men and women allegedly free from religious and social superstitions. And yet, before the monster of puritanism they are as submissive as the Christian Brothers of Ireland — which is additional proof of the extent to which the age-old anti-sex fossils are embedded in our social system and how far we still have to go to rid ourselves from its dangerous influence.

First of all, those fighting for sexual freedom must be more sensitive to the real fear that Gay Movement support for all sexual minorities will create a backlash — it will. Indeed, support by the general public for lesbian and gay rights is very tenuous. It is simply not good public relations for us to embrace the lesser understood issues of sadomasochism, transvestism, transsexualism, and, most of all, man/boy love. Such actions will reinforce hundreds of negative stereotypes and fuel the fires of hatred in the anti-gay Reagan regime.

However, besides being homophobic, the Reagan administration is also racist, sexist, and classist. It stands to reason that support for women, third world people, and the poor during these reactionary times could produce the very same backlash as the one feared by defending man/boy love. Should we ignore these other causes because of a possible backlash? Furthermore, this real threat hasn't, and shouldn't be, a factor in building coalitions with those movements. Is our support for third world people, for instance, based on the merits of their cause and outrage at their oppression — or on the expediency of support by popular opinion? Similarly, our support (or lack of support) for sexual freedom should rest on its own case and not public popularity. Those who quiver about an imminent anti-pederast backlash miss the point. The women's movement cowers to such backlash scare tactics and often neglects lesbians. The labor movement has done the same to blacks. Ours should be a movement of principles and not become a spineless justification for the politics of fear.

Secondly, to be honest, I share much of the anti-pederast's discomfort with man/boy love. NAMBLA seems to be concentrating its efforts solely on abolishing age of consent laws. We simply do not live in a society in which children are socially, economically, and sexually free. Minors are legally coerced into being subservient to parents, teachers and "authority" figures. All institutions enforce and indoctrinate their blind obedience to adults. To abolish age of consent laws, in the face of such subservience and social constraint, is to give adults the freedom to have sex with children, under a questionable pretext of consent.

But what have anti-pederasts, and other worried about sexual consent, done to eliminate the social and political authoritarianism that dictates children's lives? Have they challenged the slave status of children, which enables parents and guardians the legal right to own, control and even beat the young? Where are the outraged voices when government imprisons the young runaway for seeking his/her own self-determination? Why is there silence when parents, in cohorts with mental institutions, incarcerate the young (against the child's will) for so-called behavioral problems such as homosexuality. And what about the rights of children, rather than of courts and adults, in custody cases, to choose which parent they want to live with — even if this choice goes against lesbian mothers. The fact is that the lesbian and gay movement is riddled with ageist notions that deny children the liberty to assert their place in society. And thus, while condemning the lack of consent in man/boy love, it nonetheless supports and reinforces those very social and political forces which deprive minors of their legal right to consent even when they are clearly able to.

Meanwhile there are those who indeed speak out for the social, political and economic liberation of children, but reject the ideas of the man/boy love movement. And this, I think, is pretty much the position of most of the anti-pederasts. To advocate children's liberation on the one hand, while denying them sexual freedom on the other, is surely the reflection of a puritanical discomfort with the urge for sexual gratification. After all, why single out sex as the sole area in which there should be no freedom for children. My belief that it is puritanical is reinforced when I hear anti-pederasts say that "when they call it man/boy love, they really mean sex." Certainly, children have been sexually abused in appalling ways. However, child abuse is most rampant (and inherent) in families where parents are the supreme authority. And yet anti-pederasts oppose that abuse without calling for the abolition of parenthood. Similarly, one could be against sexual abuse while not being opposed to sexual freedom for children. Our movement's achievements will be limited unless we realize that there is no such thing as children's liberation without social, political, economic AND sexual freedom.

To deny children the same rights we so self-righteously claim for ourselves is both ageist and hypocritical. Never again do I want to hear feminists insist on the right to control their own bodies, and then deprive children of that very same right. When gay men howl about their right to self-determination, I will no longer take their protests seriously until they extend that right to children and pederasts. And, I will no longer remain silent when third world lesbians and gays demand that the rest of our movement fight racist bigotry, only then to turn around and express bigotry against the sexual minorities in our own community. It is very easy to vent hostility at a vulnerable minority. Furthermore, it sickens me when the above mentioned groups invoke their privileged status of being oppressed to voice intolerance for and the persecution of others. It just goes to show, that when given the chance (ie. the power) feminists, gays, and third world people will act just like straight white men.

I am not a pederast and thus not writing this essay to justify my own sexual behavior. My fear is that if our self-elected leaders can impose their lofty moral standards on certain people, their thirst for dictatorship isn't going to stop with the suppression of pederasts. There is nothing more authoritarian and more contrary to every tenet of freedom than to have any man OR woman define my sexuality for me. In addition, police department vice squads rest on violence and enforce a morality that is not mutually consented to — certainly not by me. While the consent involved in man/boy love is of course open to question, there is not debate that the use of stormtrooper terror tactics against pederasts is a violent imposition of one's will upon others. Those that use the rape argument to oppose man/boy love are now in the sticky position of using vice squad force on gay men to establish a morality that their victims don't consent to. And no matter how offended someone is by my sexual activity, anyone who would put me in prison, against my will, for consensual activity, is no better than the rapist he/she so piously deplors.

In conclusion, the divisive issue of man/boy love has allowed our puritanical inclinations to manifest themselves. After all sexual repression, carried on throughout the centuries as the backbone of the nuclear family, simply proliferates authoritarian morals and values for a patriarchal society. There is nothing more revolutionary and more consistent with the initial visions of the lesbian and gay movement than a healthy challenge to anti-sex indoctrination. Meanwhile, if anti-pederasts are outraged at those that call them Jerry Falwell clones, I suggest they stop acting like drones to his ministry.

**"Speaking Out" is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. Submissions to "Speaking Out" should be TYPED and DOUBLE SPACED, and, if possible, held to under five pages in length. The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff or the advertisers. Write c/o Speaking Out, GCN, 22 Bromfield St., Boston, MA 02108.**

## Community Voices

### the pitfalls of respectability

Dear GCN Readers:

A central argument presented by Gayle Rubin and Pat Califia in the interviews they gave to Nancy Wechsler is that members of the homosexual community, flushed with their new respectability, would do well to avoid the mistakes of traditionally respectable heterosexuals and to refrain from trashing people even queerer than they. In her letter reacting to the interviews (GCN, Sept. 12), Lorimar Doan displays, in spades, the kind of hostile and prejudiced outlook against which Rubin and Califia justifiably protest.

With (inadvertent?) irony, the GCN editors selected the phrase "smug attitude" as the heading for Doan's letter. Doan accuses Rubin and Califia of exuding such an attitude. I detect no smugness in the statements made by Rubin and Califia, whereas such an attitude fairly permeates Doan's letter.

Although Doan herself admits she "just can't understand" the connection between physical struggling and sexuality, she doesn't hesitate to offer arrogant opinions about the depersonalizing and alienating effects of struggling, use of "toys" and assumption of roles (voluntary and frequently interchangeable) on S/M practitioners.

Doan says she has heard quite enough from these women who "spend a lot of time feeling sorry for themselves." Describing instances of harassment and abuse is hardly the same as wallowing in self-pity, particularly in an interview destined to be read by many people ignorant of, and perhaps even unsympathetic to, the problems encountered by S/M people. Since the hostility and resistance come not only from the larger society but also from within the homosexual community, Rubin's and Califia's citing of grievances is appropriate and, further, underscores the similarity to the bad treatment all homosexuals have endured.

Several times in her letter, Doan accuses Rubin and Califia of seeming to trivialize the sexual experience of other (non-S/M) people and even to deny the right of those people to choose their own sexual life-styles. This contravenes so completely the apparent intent of the statements made that I suggest Doan re-read those portions of the interviews which so offended her. Rubin and Califia evince a personal preference for S/M sex and

love. Nowhere do they deny the validity of other forms of expression for other people. Doan, on the other hand, contemptuously adverts to S/M sex, as described by Califia, as impossible of being dignified as lovemaking. How many of us have heard similar arguments from heterosexuals who can't fathom how anything so disgusting as homosex could possibly qualify as love-making? And by the way, it is the interviewer, not the women interviewed, who opines that S/M "is part of almost everyone's sexuality." Rubin specifically declines to taxonomize people solely on the basis of occasional fantasy.

Califia says that S/M partners enjoy greater ease in communicating about sexual activity than do many members of other kinds of couples, an opinion with which I agree. She does *not* argue, as Doan claims, that such easy communication happens *only* in S/M relationships. Rubin and Califia don't seem to me to be proselytizing for S/M, nor do they seem to be ascribing general superiority to its devotees. Like members of any long-despised minority, they are indicating the special insights which flow from, and particular virtues which attach to, their way of life.

Doan's continuing to confound S/M and heterosexual role dynamics ignores the cogent differentiation between these which is presented in the interviews. Her characterizing Rubin and Califia as "crusaders" is insulting. Her alluding to Califia's fantasies about "helpless" victims is mischievous. Her referring to the "S/M plea for acceptance is patronizing. Her resenting what she perceives (wrongly, I think) as "accusations towards non-S&M-ers" of being "hung up" and "repressed sadists and masochists" is defensive.

S/M is unpalatable to and misunderstood by too many members of the homosexual community. Until negative attitudes are neutralized or, better, turned around, actual and potential S/M siblings in our midst will continue to be stigmatized and oppressed. The disturbing willingness which some have shown to go after S/M people and other convenient targets does harm to those individuals and contributes further to the weakening of our collective struggle, a struggle already strained by misogyny, misandry, racism and other repellent attitudes.

Jeff Rothenberg  
Boston, MA

## false categories

Dear Jean Segaloff:

Your diatribe on the "feminist men" issue glosses over more than it clarifies, and insults more than it enlightens.

The basic problem with your argument is your categorical division of the human race into men and women. We who do not conform to heterosexual standards should recognize that sexual traits need not be limited to a single gender. You refer to "men" as an undifferentiated mass, in the same way that all "women" are thought to share the same concerns, sensitivity, intuition, and all the rest of that stereotypical bullcrap. I've got news for you. Maybe you think lesbian and feminist goals are identical, but the folks at N.O.W. and the other major women's movement organizations don't quite see it that way. With the Raygun crunch, so-called "liberation" organizations (if any organization can be inherently liberating) are trying to cut away the less defensible fringes of the groups they claim to represent. E.R.A. is a sacred cow for which any sacrifice is worthy, and N.O.W. would prefer that Illinois legislators don't meet any sado-masochists, male or female.

"Men" are not all the same. Alan Alda is a bleeding heart liberal only because he's not oppressed by the same patriarchy that oppresses gay men and lesbians, and an opportunist only because he can profit from all the media hype surrounding his political views. Men who work against the established hierarchy because they are oppressed by it are neither bleeding hearts nor opportunists, and have every right to the name "feminist" because it accurately describes their opposition to the ruling "macho" values this society so cherishes.

We feminist men have no intention of co-opting the feminist movement, even if there was the remotest likelihood of our being able to do so. We simply realize that feminism is the most effective way of challenging Moral Majority types and of advancing the cause of sexual liberation. But the problem is not semantic. Sexual issues must be brought before the institutionalized feminist organizations to make them realize that a threat to any sexual minority, no matter how "weird" or nonconformist, is a threat to all who are working for a redefinition of sexual attitudes. If anybody is getting "screwed" in this situation, it's homosexuals who are being ignored by the



feminist "mainstream." The issue is not one of dividing the movement into genders and preferences, but of unifying, however distasteful that may be to some. It's trite, I know, but united we stand. . .

And yes, I can "boast" of as "dismal" a salary as any woman I know, making less than \$10,000 as a typist for a Wall Street newspaper. There are female security analysts I deal with who make three times what I do. Those averages about a woman's fifty-nine cents to a man's dollar tell nothing about the individuals who make up those aggregates.

Gender determines nothing. Hasn't the feminist movement said it all along?

Love,  
Bob Nelson  
New York, NY

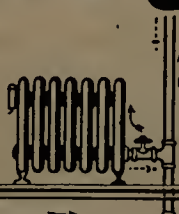
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**A Prison Project is now being formed to support GCN in its longstanding effort to get free subscriptions to the paper in to lesbian and gay prisoners and also to get books for them to read and penpals to write to. (Every other week there is a prisoner penpal list on the Classifieds page.) Volunteer help is always appreciated in this and other parts of the project (including doing outreach to women prisoners and researching and informing prisoners of their mailroom and visiting rights). If you can help with your time or a contribution, it will be much appreciated. Thank you.**



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## Zap

continued from page 1

that the arrests of the women are connected to Senator East's feelings about abortion," Yankowski said.

Schulman delivered a presentencing statement to the court in which she appealed to the women and third world people present to recognize each other's struggles and "work together to form a new society."

"I began by saying I am a lesbian feminist," Schulman said. "I said that the presence of an all-black jury and women defendants, attorney and judge obscured the reality that white men, personified by the prosecutor, really run this country. I said that women need to defend their rights and that we are not criminals for doing so. . . . The

judge responded that this is the system that we are under so this is the system that will judge us. She said that if 'Ms. Schulman' succeeds in constructing a new society, she will be judged by that society. And she's the most liberal judge we could have gotten here!"

The Zap Action Brigade received a total of \$10,000 in \$5-to-\$10 contributions from women around the world who heard about their arrests. The six women want to make this money available to women involved in lesbian mother cases and battered women/self defense cases. Contact members of the brigade at oob in Washington D.C. or CARASA in New York City for information.

-filed from Boston

## Did You See?

The following essay by James Taylor appeared in his column "The Gay Right" in the August 7 issue of Scan, a gay publication in Atlanta, Georgia:

While President Ronald Reagan was in Atlanta on Thursday, July 30th, a hastily formed group of "so-called" liberals picketed outside the Hilton Hotel protesting his policies. Unfortunately, a couple of gay rights groups, who claim to represent the gay community, took part in this wasted effort.

The group claimed to be protesting the cutbacks in social programs, racism and war. Most noticed, because they carried a large sign, was the self-proclaimed Citizens Party. Since their election platform last year was that they were offering less federal government, as Reagan claims he's offering, what were they protesting? I think this group just likes to be on the other side of the fence, but we must be careful of them. They are infiltrating our gay organizations. The infiltrators are harmless enough. Those I know personally haven't enough smarts to be dangerous, but those pulling their strings are very clever, and they find us very usable.

As for federal cutbacks in social programs, they are long overdue. Let's face it, something is very wrong when a country has fourth generation welfare families. We've given so much for so long that people have lost the incentive to work to improve their own lives living standards. They've come to expect the government to take

care of them. And guess who pays . . . WE THE WORKERS.

My family has always had its own social programs, and any gay family earning over \$15,000 a year can have their own. Simply hire someone to do the job for you! Currently we have a housekeeper who works one day a week for us and who we pay a decent wage. And we've always hired youngsters for odd jobs. I hire kids in our apartment complex whenever I need a job done that they can handle. I don't give them anything, but I do offer them the incentive to earn a few "bucks." They enjoy earning it too. Many who have done odd jobs for us while in grade school and high school, still occasionally work for us when they're home on vacation from college. A few now earn more than I ever did. But even they come to visit. One young man, now a successful lawyer, recently gave me a music box with an owl painted on it. Many years ago I had helped him earn the money to buy it as a Mother's Day gift for his recently deceased mother. He was so proud of earning the money to buy it, and his mother was thrilled with the love he showed by working for her gift.

I've really had it with people who think that they are helping when they remove the incentive others have to improve their lives by heaping a multitude of social programs on them. One of the great things about our freedom is that it allows us to work for what we really want, if we're willing to work hard enough.

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# Inside and Out: The Struggle Against Silence

## An Interview with Audre Lorde

By Jil Clark

Audre Lord is a Black lesbian feminist poet, mother, teacher. She brings to feminism her powerfully frank and perspicacious criticism of it and her vision of what it can be, what it must become. She asks questions that make us uncomfortable, that prod us. She turns her unflinching gaze inward — where, according to the white fathers — we're not supposed to look. Then she speaks about what she discovers there because, she says, "I am very, very interested in somehow seeing that Black lesbians do not repeat the mistakes of the larger — i.e., white — lesbian community. That Black feminists do not repeat the mistakes of the feminist community. That lesbians do not repeat the mistakes of the women's community. That all women do not repeat the mistakes of patriarchal society. We can do this only if we become truly self-conscious, cease being afraid of our vulnerabilities, begin to ask the questions that break silences."

Audre is the author of several volumes of poetry, including *The Black Unicorn*, *Coal, Between Ourselves*, and *From a Land Where Other People Live*, which was nominated for a National Book Award in 1973. She has also written essays about Black Lesbians which have appeared in the *Black Scholar* and *Conditions* magazine, and an essay on the erotic which was published by Out and Out Books in 1978. Her most recently published book is the *Cancer Journals*, published by Spinsters Ink.

Audre teaches at John Jay College of Criminal Justice in New York and lives on Staten Island. The following are excerpts from an interview she granted GCN during a visit to Boston.

**JC: How were you changed — empowered — by having to focus upon your own mortality when you discovered you had breast cancer?**

AL: Coming to terms with our mortality is a gradual process. In some respects, I keep thinking that I've been in training for it all of my life. What it does is remind us that we don't have thirty years and we need to concentrate on whatever needs to be done, however we define our work. Then that sense of the threat becomes a goal instead. That sense of death at our shoulders becomes, not something that renders me impotent, but rather something that renders me more able to touch my power because I reckon less with my fear. Children think, "When I grow up, I'll no longer be afraid." That's not possible. We just reckon with our fear less.

The *Cancer Journals* was an important book for me as a Black lesbian feminist, because in it I dealt with yet another silence. Years before I found out that I had cancer, I'd been dealing with the fact that our silences do not protect us. I guess I still somehow thought there was a key to breaking silence — and there's not. The only way to break silence is to open your mouth, right?

The occurrence of the *Cancer Journals* doesn't mean the end of the need to break that silence about fear and about breast cancer in lesbian society. My story is one story. I attempt to share those things that I think many, many women with breast cancer feel. But what is needed is a whole army of women dealing with what is happening with our bodies.

We are silent about breast cancer for more than one reason. On the one hand, we fear it because our bodies have a very immediate and real meaning to us in terms of weaponry. We think of ourselves as physically fronting whatever difficulties arise in our lives, so any kind of amputation or physical problem becomes something that threatens more than just our physical sense, but our entire power.

The silence about breast cancer is also connected with not feeling — not wanting to acknowledge fear, not wanting to examine how we use it rather than run away from it.

I know the importance of the *Journal*. I know what it has meant to women who have used it. And I think I understand why it hasn't been reviewed. For a woman to review it forces her to deal with what I wanted all of us to deal with: fourteen percent of American women have breast cancer. It is on the increase. We need to deal with it as a reality in our lives . . . to strip away the mystique and deal with the realities of the problem rather than the fears it has been decorated with. That's why I named the book the *Cancer Journals*. Women have said to me, "Why would anyone want to name a book that?" Precisely because of that kind of reaction. I didn't want to give them any more euphemisms.

**JC: As I read the *Cancer Journals*, it struck me that the women's movement has not addressed cancer as a political issue. Clearly the alarming increase in incidence of breast cancer as well as the western medical establishment's success at shaming and silencing breast cancer victims has a lot to do with patriarchal values. The message of the *Journals* it seems to me is that everything that happens to us is political —**

AL: Everything that happens to us is political and the reason why we have not looked at cancer in this way is that it is wrapped up in so much personal terror. The fear of being weak, the fear of being dead, the fear of being "less than" — "less than" what? Less than powerful, less than beautiful. . . . We don't go around as terrified of cancer of the liver, although people with cancer of the liver are more likely to die from it than women with breast cancer are likely to die from that. . . . But the horror of, "Suppose I do find a lump? What if I have to lose my breast?" is so deeply ingrained in us, as part of the whole evaluation of what women are supposed to be about, that women do not attend to their own bodies. And I'm not convinced that it is much different in the lesbian community. When I talk to young lesbians about this, I find they are giving no more attention to their bodies than the average straight woman. This should not be so, because part of living a self-conscious life as a lesbian requires that we recognize that our bodies are our arsenals.

**JC: You are saying that women put weapons into the hands of the patriarchal medical establishment by being afraid of losing a breast?**

AL: Yes, we put weapons into the hands of women-haters by absorbing the valuation that we are "normal" if we have two breasts, if we look a certain way — young, white beautiful in a western mode. . . . But the amazon women cut off their breasts when they were fifteen years old to shoot straighters.

Yes, I mourn my breast — the same way I mourn being thirty-two: it's very transitory. It's not something I think about all the time, because I recognize there are other kinds of power and I go on. In the best of all lives, we wouldn't be required to be warriors, but since we do, we need to recognize the terms on which we fight and how we arm ourselves.

And I ask you, what would happen if an army of one-breasted women descended upon Congress? Well, that requires that there be one-breasted women that we can recognize. How do we come together? I have no idea how many dykes are hiding behind prostheses, do you? And there won't be the political changes necessary (to eliminate carcinogens) in the environment until one-breasted women can find each other. Not until we become visible to each other and realize that we have a common goal do we begin preventing this thing from happening to our sisters, to our daughters. And that goal is not, how do we manage to look like we have two breasts after we've had one removed.

The survival rate for cancer treated by conventional methods has not increased in forty years, it's true. But it is fairly high if breast cancer is discovered early. It's eighty percent as compared to 30 percent depending on how soon it's found. Of course, it drops down among poor women, Black women, women from any groups of the underside of society.

**JC: Can you further relate your experience with breast cancer to your work as a Black feminist?**

AL: I'm particularly interested in speaking to the Black women's community about breast cancer . . . because we have less access to clinics, less access to hospitals, are in a lower economic bracket. The percentage of occurrence of breast cancer within the Black women's community is lower, but the fatality rate among women who get breast cancer is much higher.

I bring all of the ingredients of who I am to my experience with breast cancer. One of those things I bring is my awareness that survival is an every day occurrence. It is fifty percent of my work. As a Black woman, a Black lesbian, I have known from the day I was born that survival isn't theoretical, isn't something that someone else is going to do for me. It's something I'm going to have to fight for.

**JC: How are you feeling now?**

AL: I'm feeling really wonderful. Really wonderful.

In some ways, the *Cancer Journals* are not completed. There are many other things I will perhaps write about also: the waiting, how you handle the fear, the armed resistance ahead of time, how you live, how you eat, prevention. And, if cancer does occur, how we rally our lives to keep it from re-occurring, because, I do believe, breast cancer is both chronic and systemic.

European doctors are operating on this as a given. There's a very high incidence of spontaneous reoccurrence of cancer in the opposite breast. So we must effect the myriad conditions that conspire to have this mutancy arise and stay. I emphasize "stay" because I believe that these things arise all the time and our bodies process them. When, for whatever reason, our bodies stop processing them, that's when we get what they call a clinical malignancy. Being able to meet that situation in some way that doesn't totally render me impotent is one of the things we need to focus on. So that we don't have to pretend it's all over. We absorb it as a piece of our living.

**JC: How have you changed your life in response to contracting breast cancer?**

AL: I changed how I ate and slept. I sleep better. I do more meditation — active meditation, using the state to form desires. I also made myself more available to myself, perhaps less available to other people — although, paradoxically, more available in general, since when I'm most available to myself I'm operating on my highest level of power and the power spreads.

I eat no red meat now. I eat mostly brown rice, other whole grains, fruit, tofu. I cut out as much animal fat from my diet as possible. No prepared foods or preservatives. It took me a good year to get comfortable with this.

**JC: Do you think the fear of death that is instilled in people in our culture has a socio-economic function?**

AL: Yes. It's one of the ways of keeping someone in line. Death is the ultimate threat — that you be in pain or you die. Once you can accept death — not embrace it in a self-destructive or suicidal way, but recognize it — what can ever be used against you again? The only other weapon they can use against us is someone else's pain: that someone you love will be killed or tortured, that you will lose everything that you have.

These are painful things, but pain changes or ends. It took a tremendous struggle for me to understand this because I have a very low pain threshold. I did a lot of things when threatened with pain; I was a battered kid.

Years ago I passed one milestone in learning how to deal with physical pain — and by extension emotional and psychic pain — when a window sash fell on my hand when we moved into an old house with huge windows. Seven minutes passed with Frances on the other side of the house out of calling distance and all I could think of was the wolves in the forest who bite off their paws when they're caught in traps. I couldn't stand it. I thought, "This is when people faint; that's one way to end it . . . or I can deal with it." In that first moment of paralysis there was definitely a choice. I could have chosen to pass out. But I thought, "That's not going to help. You're just going to have to open yourself to it and let it go through you. This pain won't go on forever."

In those seven minutes, I processed a lot of the stuff I'm telling you now about pain. I thought, "I have to examine it, acknowledge it, recognize how it happened, think about what I can do: Will Frances hear me if I yell? No. Will someone pass by?" Someone ultimately did. But I was ready to break the window if necessary.

The same goes for psychic pain that we expose ourselves to, the pain we carry inside ourselves that's unbearable. We must learn to deal with it, not run away from it and say it doesn't exist, but air it a little, use some of it a little, *move through it*. This is very, very empowering because it [shows us we are not incapacitated by the pain] and lessens the weapons of those who [try to scare us so that] we can't move. If you can be scared and still function, they have no power over you.

We are afraid of looking closely at our pain because we are afraid of being vulnerable. Often, standing up before an audience to read the things I write or say the things I say just as they come to me, I've thought, "I can't do that, it's too revealing." But the more I say, the easier it becomes to be vulnerable. Besides, if people really want to see, they can see anyway; I know when I look deeply, I see. And if we wait until we're no longer vulnerable, we'll be dead, no longer vulnerable to the world.

**JC: Let's talk about your writing. You mention your connectedness to the women of Dahomey in your poetry. Do you feel a re-birth link with those women, to that ancient culture?**

AL: It isn't a rebirth connection. It is a recognition of ties. I cannot be re-born, but I can recognize some of the sources of my power, my strength. And they look like the people in my family — heavy jawed. . . . Within their history are the legends of struggle of powerful women. And in Dahomey, more so than in any of the other East African pantheistic religions, there are no contradictions seen between women as bearers of life/tillers of the soil/nurturers and the shedding of blood [in battle]. In many parts of the world, women are seen as passive, as non-defenders of themselves, as not shedding blood because they bear life. But in Da-

homey, the fiercest warriors were women — the amazons.

As a Black woman who is embattled in this maelstrom that we exist in, I find affirmation in the fact that in this culture there was no separation between these two: bearing life and shedding blood.

**JC: You also have used the image of the "dragon fish," of people "living in the mouth of the dragon." Would you talk about this image?**

AL: The dragon fish is a member of the catfish family, a scavenger that adapts to live/breathe in whatever pollution occurs. They rapidly mutate in order to be able to eat whatever garbage is there; in order to continue their lives, they absorb the shit around them.

Dragon fish are what we constantly become. We absorb all of these images — daily, on the street. Racist images. And if we carry them around unexpressed, they sour us; they eat away from inside us while they supposedly preserve our lives.

When I say to white feminists, "Yes, you are racist. No, it doesn't have to do with what you think. We exist among these images so we catch them," they resist. But we must become aware that we carry this shit around inside of ourselves and ask ourselves how it influences how I deal with you, how you deal with me? We need to ask these questions because, so long as we don't, it is as if there are time-bombs inside us, detonating, propelling us in directions that we might not otherwise choose.

**JC: You have developed some thoughts about the function of the erotic in our lives. In your essay, "Uses of the Erotic; the Erotic as Power," you say that the erotic is any experience in which you become totally immersed, any activity — work or play — with which you somehow merge while the rest of the world falls away for the time being —**

AL: That's a piece of what I was talking about . . .

We have been taught to suspect the erotic in our lives. We have been taught to march to a beat given to us from outside. But labor is something that I come to as I come to breath and I come to it out of the erotic because it is deeply satisfying. As we touch the erotic within ourselves, we recognize that work — however we define our work — can be deeply satisfying and I do believe that moves us in the direction of somehow working together.

We do an injustice to ourselves in so many ways because we are turned off to what that phrase really means: it feels right to me. I'm not talking about a hedonistic living that's only involved with pleasure. We have been taught that pleasure and the erotic are the same and they're not. The erotic is the satisfaction of those deepest feelings within ourselves — the place of knowledge, the right brain, the chaos from which we get our information that then needs to be codified. That's the home of the erotic. To touch those deep, dark, generative places is the source of change and progress and empowerment for women. We need to see what is there, see that it is valid, and then to use it.

What is happening around us threatens — not just me because I'm a Black dyke, or you because you're a white dyke — but every living creature on this planet. . . . So whatever our differences, we share this piece of consciousness: that we live in a structure that needs alteration for us to continue to survive, for there to be a more fruitful future for us and our children, however we describe them.

When I talk about the erotic, when I say that poetry is not a luxury, I'm talking about how we begin to form those visions as we are fighting to survive here and now. The ability to posit that future lies in our poetry, lies in touching the erotic, lies in connecting with that place of chaos that will help us form those visions.

**JC: You and other Black feminists seem to be developing a new body of feminist theory on the subject of difference and how people deal with difference — or ignore it —**

AL: It's absolutely essential that it become a new body of feminist theory . . . because basically there are rooted those things which fracture us. It is not our differences which separate us, it is the distortions which have been created around the uses of difference. I'm not interested in becoming you or you becoming me. I'm not even interested in tolerating our differences. I'm interested in *using* them — creatively, actively. We have never been given the tools to use difference, we have been given only three ways of relating to difference: destroy it, become it, or ignore it. None of those have ever been productive. The only difference we've been allowed to deal with is the difference between male and female. Can you imagine some of that energy directed to "How do we deal with the distortions of race? the differences of class? the differences of age?"

**JC: Have you developed ways to process your reactions to difference?**

AL: I am always in struggle with it. As a Black lesbian in a white, racist, sexist homophobic society, I am constantly being called upon to recognize difference as it is used so terribly against me. . . . But living a self-



The dragon fish mutate to eat whatever garbage is there; in order to continue their lives, they absorb the shit around them. Dragon fish are what we constantly become.

conscious existence means recognizing that, when something doesn't work, my blindness has played a part, too. . . . It's too easy to believe that the problems of dealing across difference are not mine. We all absorb that three part distortion I spoke about.

I'm enraged at the ways this distortion plays itself out in the Black women's community, in the white women's community. We can never work together if we look away from difference or pretend it isn't there. **JC: Can you give an example of a time when you have seen women use their difference as a tool?**

AL: Straight Black women and Black lesbians being able to work together is for me the most immediate example. We recognize our differences . . . and have been able to draw insight from the different ways we deal with, for instance, the social services situation in New York City.

An example of how we let differences operate against us can be found in that article about student opposition to a gay group at Howard University (see GCN Vol. 8, No. 37). What could make a young Black muslim sound like Jerry Falwell? On the other hand, what could make one lesbian hiss another lesbian's work? I'm speaking about the reading from *This Bridge Called My Back* (see GCN Vol. 8, No. 48) where someone hissed Julie Blackwoman's "revolutionary Blues." A Black lesbian poet dealing with her vulnerability: "I'll be shot in the back by someone who calls me sister." What could make a lesbian hiss at these words? Racism.

. . . There are very few things I have to say to white men — except that I think they've got to work in their own places. They have an incredible task, but they must first reach themselves — in the same way that I begin by reaching women, I begin by reaching Black women. I begin by reaching white women who can hear because they are examining some of those differences. I deal with the Black men now, recognizing our differences. But as far as the white male population is concerned, I do not dismiss them, but I recognize that they are far removed from the immediate places where I touch. It's not separatism that I'm talking about, but tending to business. I hope that, within their communities, there are men who are doing the same thing.

**JC: How does it feel being an "older" lesbian in our community?**

AL: Becoming forty is one of the most wonderful experiences of your life because you get in touch with the fact that there is nothing they can do to you. The patriarchy has brought some of its biggest guns out against you in your twenties and thirties. By the time you reach forty, you have survived and you can recognize that survival and it's empowering. I feel myself getting stronger and stronger as I grow older, and I think all women in this woman-hating structure must feel this. **JC: On the other hand, only a small number of lesbians in their forties and older are seen in the lesbian community in Boston —**

AL: Those are the *visible* lesbians. There are many more lesbians, in their forties that do not speak out, do not take part in any political sense, do not consider themselves "political"; they see their being dykes as a personal choice of survival because that's how it was defined their whole lives long.

Also, there are few of us that survived. You have to understand that the mortality rate among Black lesbians was very very high — and very unspoken. The women who I grew up with, women who I hit the streets with in the forties: many of them died from alcohol, from suicide, from insanity. That's what it means not to have support.

As for those of us who survived, we had to be a little strange and we had to be tough and some take the position, "Hey, I survived by myself and I will continue to survive by myself." That is of course unfortunate, but very understandable. Particularly understandable when you see the kinds of conflicts within the lesbian movement today. . . .

There's very little room for us as older women (in the younger dyke community). What community we have we make ourselves. You're interviewing me, but you have no reason to interview just an average older lesbian, right? She carries within her incredible legends of battle and struggle, but she's not seen that way because ageism is not frequently attended to in the younger lesbian community. This has virulent effects upon relationships between us. Older lesbians become isolated and remain isolated.

We can wax philosophical about this and say we do not value our mothers, but I think it's more particular than that. It hinges upon the confusion of youth and beauty and power within our society and if we don't attend to what that means it's another thing that we've absorbed and unconsciously perpetuate.

**JC: Do you feel isolated?**

AL: Yes, but I feel isolated for so many reasons. I feel isolated because I'm Black, because I speak frequently of things that aren't wonderful. I speak not only of those things that pull us together but of things that pull us apart because I feel that is part of my function.

But, yes, I frequently feel isolated pure and simply as an older woman. You know when I feel that particularly? When I go into situations where they don't know who Audre Lorde is, or they don't know I'm Audre Lorde. What they see is a middle aged Black dyke. A great consciousness raiser (for me) because then I don't have all the sexy things of power and recognition. Then it's just invisibility. That's what our community does to older women. It just gets me furious.

**JC: Many lesbians in their twenties and thirties do "value their mothers" and actually look up to older lesbians —**

AL: Sometimes looking up is just another way of dismissing, of avoiding real contact or coming to grips with what's passing between us. We've been taught two ways of dismissing: we dismiss by ignoring and we dismiss by plucking out and elevating to someplace where there is no congress. They're both equally deadly. Sometimes they are ways of avoiding your own work.

**JC: You talk a lot about having created yourself. But there must have been some women, some lesbians, who served as inspiration to you . . . ?**

AL: It may be a conceit of mine, but I always felt like I was having to invent the wheel every time I went to the store for bread. First invent the wheel, then build the car to reach the store to get that bread that I was starving for . . .

There are women who I respect and admire and look up to now; for a long time there were not. For a long time we supported each other. Me, my friends, the women I loved — we said to each other, "Hey, we really do have a vision." That's how I learned what I'm saying to you. When it doesn't exist, you got to create it. I look about me now and it's like what we used to dream about when I was 18 or 19. We would say, "Some day there will be . . ." and it's happened.

A lot of the women that I loved are dead in the ground, or dead in Mattawan [mental hospital]. We fed each other and some of us survived and some of what we lived to do is tell this story.







# Breaking Down Barriers Black and White Men Together

By Bruce Gordon

When accepting this assignment to interview Mike Smith, the head of Black and White Men Together (San Francisco) and the editor of their *Quarterly*, I hadn't the slightest idea what I was getting myself into. So I proceeded to write down some obligatory opening questions like, "How do you do, what do you do?" That just wouldn't do; I must have much more imagination than that. I decided to leave that to some other time when I was in a more mentally ravaged mood. After putting this chore aside, I decided that I should make contact with the people who would arrange this interview. In making initial contact, I was told of a banquet honoring Mike Smith. Visions of free munches and drink filled my mind. Naturally I sought the way into the affair with the idea of "covering" the festivities.

The affair was attended by, you guessed it, Black and White men, thirty or so, mostly from the Boston area, all seemingly reserved and aptly suited for an appearance at the Lenox Hotel. A cocktail hour was the first thing on the agenda, where the members of BWMT made perfunctory conversation (So, how long have you been working for *GCN*? Was journalism your major in college? . . . etc.). I drank grapefruit juice on the rocks while the other partiers drank more inebriating concoctions; I had to keep a clear head, right?

Dinner was a bit trite, roast beef and some sort of chicken accompanied by suspicious looking wild rice and a tomato with a bread crumb malignant tumor. Rich coffee topped off the repast (Juan Carlos climbs the mountains of his native Colombia with his little burro every day to pick the finest coffee beans for this . . . ) and led into lengthy introductions of the leaders of the Boston branch of Black and White Men Together.

"Mike Smith deserves a lot of credit for starting BWMT, for it was his 'concept'."

I had to give him credit for suffering through the lengthy introductions that seem apropos on such occasions.

Mike gave a long fiery speech in which he read an open letter to *GCN*, and made references to that afternoon's interview with me. I felt like a celebrity. He then, with a wave of his officious hand, stayed the questions until the impending "entertainment" was over.

Entertainment, in this case, was a Middle Eastern dancer, "belly" as it's better known. Nassir stepped into the now cleared section of the floor and proceeded to shake what most men just take for granted. I must admit that this was the first time that I'd seen a belly dancer in Boston, albeit male belly dancer. It would be safest to label all this as "interesting."

A half hour or so later, the lascivious terpsichorean retired and the eight-man podium and its audience erupted into a heated rap session, in which was discussed topics such as "Black on Black racism" and ageism.

The mind bending being over in a short time, our banqueters resigned themselves to their homes and some to a neighboring bar to show what the Middle East had taught them that night.

**Bruce:** Most of the people that I've run into do not know what BWMT is. . . . How long has it been around?

**Mike:** It started in January of 1980; I placed an ad in the *Advocate* in which I asked if there was any interest in a support group for black and white men. I guess I worded it "Black and White Men Together," and people like us understood what was meant by the ad.

**Bruce:** The Chicago group states in the Spring '81 *Quarterly* that they are " . . . an organization established to promote and support interaction among Black and White gay men, and to confront the racism found at all levels of our communities . . . also opposing sexism, ageism, and indeed any attitude or movement which demeans individuals and in any way attempts to detract from their basic worth as human beings . . ." My God, that's a mouthful, but that's what BWMT stands for?

**Mike:** Maybe I should backtrack a little bit. Out of our initial notice that was placed in the *Advocate*, we received replies from men all over the country; the first thing that I did was to send out a newsletter. The first newsletter was in the form of a survey telling people, briefly, what input we had and asking them what they would look for in an organization like ours and what they would want in the newsletter. We ultimately went through about a thousand of those surveys which we felt was a really solid basis for reading the feelings of people.



There are groups all over the country and they are autonomous. Some of the groups are almost purely social, some are much more activist oriented. For example, the Houston group and the Washington, D.C., group are almost entirely socially oriented, i.e., it's just simply to provide an atmosphere where Black and White men are interracially motivated can meet. Very few of the members are exclusively interracially motivated, but, most of the members are primarily interracially motivated. I, myself, am primarily attracted to Black men, but not exclusively. I don't have a rule about that, per se.

So the groups developed their own kind of autonomy, and their own kind of focus and I was always there as a sort of clearing house. I was always very careful to make it clear to them that I was in no way going to attempt to direct what they did, and by way of extension that they shouldn't let anyone else direct what they do.

**Bruce:** Exactly what are BWMT's goals for the future?

**Mike:** The International Association, which by the way, was instituted during our convention last June, states this in its newsletter: "The International Association of Black and White Men Together is a gay interracial organization committed to fostering environments wherein racial and cultural barriers can be overcome and the goal of

human equality realized. To these ends, we engage in educational, political, cultural and social activities as a means of dealing with the racism, sexism, homophobia and heterosexism in our communities and in our lives."

That's their statement of purpose.

**Bruce:** What about Hispanics, Orientals and Asians and . . . ?

**Mike:** That's a common question that comes up. I ran a long editorial in the #10 issue of the *Quarterly* addressing the question. This is another time that I'm being put on the wrong side of an issue. I'm very concerned about racism as it affects Hispanics, Asians, Native Americans. I'm also concerned about ageism within the gay community, which I consider to be a big problem. I'm concerned about the virtual non-existence, as far as most gay people are concerned, of the physically challenged. However, to quote again from the International Association's statement of purpose, at the bottom of the first page:

" . . . of all prejudices, racism is probably the most evil, affecting so many people in so many ways, gay people as well as straight."

The BWMT *Quarterly* reports news of gay interracial and third-world interests and welcomes any such input from any group or individual. The name "Black and White Men Together" was chosen for its boldness of public statement. It was not meant to limit participation to Black and White men only. All persons are welcome.

The name was chosen originally to make a public statement; we decided not to go with a code name such as "Salt and Pepper," or "Zebra," or anything like that. We decided to take the classically oppressed, Black, and the classical oppressor, White, and make a statement with "men" so that by inference they would know that we were a gay group. We could have come up with a name that would simply include all the other races together, that was attractive and made a political statement.

However, the International Association struggled with this and finally came up with a resolution to stick with the name. The primary reason is this: it's nice to talk about the struggle that women have gone through, it's nice to talk about the struggle that Asians and Hispanics go through.

But frankly, statistically and

historically speaking, the struggle pales, if you pardon the pun, to the struggle for survival that exists among many, many black people today. The problems of Black people are different from all the other groups in two other ways. None of the other groups were ever chattel or property, so that their cultures were never broken up in this way. The Asians and Hispanics brought their cultures to this country.

Secondly, family structures were never deliberately broken up in the way that family structures for Black people were broken up. Let's not kid ourselves, Black people are still at the bottom rung of the ladder in this country today. This may be truly simplistic, but I truly believe this is because Black people differ physically from any other group of people. Asians and Hispanics, particularly Hispanics, can "pass" for white in a way that most Black people never will.

So, I'm put in a unique position of speaking against women's concerns, against concerns of Hispanics



and Asians while I share those concerns. I think the concerns, at least in this country, for what Black people experience, are profoundly more important.

**Bruce:** So, you say, there was an actual effort or thought about changing the name?

**Mike:** Many times I've been asked about the name and no one's ever come up with a reason for me to change the name of the *Quarterly*. It's too easy, especially for white people; we think in ideology and theory because we don't personally experience these problems. We say, "Black people have these problems"; Asians have these problems too. That's too simplistic, it's too easy to equate these things. They are equal in theory, they're not equal in fact. Again we get back to numbers, income and, of course, latest studies. One, recently put out by *Fortune* magazine, shows that the economic disparity between Black and White people is getting greater. Indeed, the gap has slight-

ly widened in the past ten years.

**Bruce:** Hmmmmmm. Still, you don't think that the name sort of excludes other people from joining?

**Mike:** We don't exclude people, we are deliberately inclusive. There is a group in San Francisco named "Dykes on Bikes," a women's motorcycle club. I don't know what their policy is in regard to men, or straight women. But isn't the Black Caucus exclusive in that respect?

**Bruce:** The John Birch Society . . .

**Mike:** The Daughters of the American Revolution . . .

**Bruce:** The NAACP . . .

**Mike:** The National Organization of Women . . . all of these . . .

**Bruce:** All of our favorite groups.

**Mike:** So we have

no hang-ups about gathering our troops together, and in practice, to my knowledge, no person has been excluded from any BWMT activity, in any of the groups. A woman came to me when attending a Texas gathering, and said, "I almost didn't come here because of your name!" I replied, "You overcame a kneejerk reaction to our name and you came anyway. I'm glad that you're here, welcome. We have no more hang-up about our name than you have about "Dykes on Bikes," and if your sisters are put off by our name, tough shit."

**Bruce:** Are there any other paramount problems that you and BWMT would like to tackle?

**Mike:** A real problem that exists within the gay community is the ageism. That's something that I'd like to see dealt with. There's no question that each one of us has been approached by a dirty old man and we've been turned off by

Continued on Page 12

## Elaborate Drag?

*Giselle*

By Theophile Gautier on a theme by Heinrich Heine. Music by Adolphe Adam. Choreography restaged by Dimitri Romanoff. In performances by the Boston Ballet at the Opera House, through October 11.

By Rob Schmieder

The Boston Ballet has opened a season with an unusually pronounced slant towards fairy-tale and story ballets by performing the grandmama of them all.

*Giselle* is set in an enchanting Western European village, and is the story of a woman (Giselle) loved by two men. This sets it firmly in the Romantic tradition. But in case you had any doubts, one of the men is a prince in disguise, he is betrothed to a princess, and when Giselle learns this she throws a fit and drops down dead. Then we are left with an entire second act to look forward to.

That's where they really pull out all the stops. The prince goes to visit Giselle's grave, only to find

out that he's crashed her initiation into a group of dead brides-to-be called the Wilis. Giselle, at the prodding of the Wilis, draws him into another of her mad dances, but as dawn approaches, the dead retreat and he is left bewildered, clutching his beloved's grave.

That is what we are meant to see; and what, for the most part, the Boston Ballet's presentation showed us. The first act went without a hitch, with a wide range of characters distinctly portrayed by the principals and corps de ballet. Laura Young's spritely-but-innocent Giselle, Donn Edwards' coy prince Albrecht and newcomer Jean-Phillipe Halnaut's superb mime-work as the maleficent suitor Hilarion formed a strong core for the story's swift progression. In the second act, however, the corps' less-than-perfect ensemble work betrayed the impression of supernatural power the Wilis are supposed to create; they were all too clearly human. The burden of sustaining interest had to fall on

the shoulders of the few remaining soloists, and on Young in particular. This often boiled down to a good dramatic performance in the midst of bodies milling around to incomprehensible choreography.

After this show of well-trained bodies is over, one is left questioning the vehicle for their display. In a story ballet, where the dancers are meant to represent real people doing real things, the relentless boy-girl pairing that is central to the vernacular of ballet movement becomes a form of sex-role propaganda. No one's fooling anyone — least of all the faggots in the audience — when we know that we can go to the bar after the show and run into those same guys who've been darting lustful glances at their tutu-ed damsels just an hour ago. Perhaps that complicity between the undeceived audience and the disingenuous performers forms part of the attraction of ballet — but if that is the case, then what we are getting is really only a very elegant drag show.

## Dance





# Theater

## Bringing Back the Music

**Nice Habits: A Musical Review (of Loves and Lovers).** Lyrics and music by Cheryl Hoenemeyer. Directed by Joel Evens, Musical direction by Catherine Stornetta. With David Baird, Alan Dubroc, Delia Marshall, Sarah R. Pearson. Presented by the Triangle Theater Company at Hill House, 74 Joy Street, Boston. Oct. 1-3, 15-17, with a special benefit at Studio Red Top on Oct. 10.

By Michael Bronski

Cheryl Hoenemeyer's *Nice Habits* is a bright, new step forward for gay theater. After more than ten years of "post Stonewall" gay plays it is surprising how few musicals have surfaced. There was *Boy Meets Boy*, *Gulp*, and the musical revue *Lovers*; a dearth of material given the (male) homosexual penchant for the genre. *Nice Habits* is an engaging, tuneful review that not only begins to fill a gap but offers a new dimension, musically, to what is usually expected in the revue context. Performed by four singers the texts of *Nice Habits* covers everything from falling in love (usually with love itself) to breaking up (it's hard to do) and all that happens in between.

The best thing about *Nice Habits* is the music. (If one wanted to be ill tempered you could say that that was the only thing about it.) Cheryl Hoenemeyer has written 24 songs that range from Cole Porter/Noel Coward-ish archness ("I Would Not Die For You") to disarming, folkish, old-fashioned love songs ("Bonnie Boy"). Her versatility as a song writer and lyricist is astounding. She is able to

write in any number of musical forms with equal ease and competence. While many composers might fall into easy parodies, Hoenemeyer gives each form due respect allowing the emotional impact of the number to shine through and not be obscured by unnecessary interference.

The most startling aspect of the music is that it does not sound like what we normally call "show tunes". Beginning somewhere before, but crystallizing with Cole Porter and finding its epitome in the dazzle of Stephen Sondheim, the "show tune" has always been an urban phenomenon: witty, brittle, etched in steel and glass, it represented a sophisticated view and tradition. Hoenemeyer isn't afraid to approach (and conquer) this form, but she has a much broader range. There are country-western songs, vaudeville numbers, and jazz-inspired syncopations. If she has any consistent tradition (and there are so many varieties of songs it's difficult to include all in a sweeping statement) it is popular American music: every now and then you will hear strains of a Joni Mitchell or Linda Ronstadt-type song, the gentle, knowing sound of a Blossom Dearie, or the intricate rhythm and blues sound of Laura Nyro. Such diversity is a welcome change from the usual Porter / Gershwin / Sondheim sound in musical revues.

While almost all the music in *Nice Habits* is top drawer the structure of the show could use some work. Although all of the songs are about some form of

"love" the show lacks a broader context that might bolster each song and give it more import. Each of the four singers (all of whom have pleasant voices, not outstanding, but competent) sing solos, duets, or quartets with or to one another. At times it seems as though there is a bi-sexual subtext (one man-woman couple seem to sing to each other every now and then to the chagrin of the same sex partners), but even this does not really carry through the whole

show. It would help a great deal if we had some social context or structure in which to place the songs. *Lovers* did this by interjecting political monologues and chatter between the songs and making a direct pitch for gay liberation. *Nice Habits* wants to concentrate on the "relationship" aspect of lives exclusively and as a result we are left a little at sea as to what it all means.

But for its few flaws, *Nice Habits* is a great show. It has some of

the best music around, it is well executed (director Joel Evens keeps a brisk pace and enlivens the songs with tentatively, though never embarrassingly, executed dances), and eagerly performed. A special note must be made of Catherine Stornetta's gorgeous piano playing; as much as a performer as any of the singers, Ms. Stornetta provides nuance and texture to the songs that enhance and complement the vocals.



(l to r) Cheryl Hoenemeyer, Catherine Stornetta, David Baird, Delia Marshall, Alan Dubroc, and Sarah Pearson.

## Making Connections

# Our Brothers and Sisters in the Mines

### The Furies of Mother Jones

Lyrics and Direction by Maxine Klein, Music by James Oestereich, Cast: Marshall Maxwell, David Carl Olson, James Oestereich, James Williams, Peggy Ings, Susan Davis, Katie Gill, Gerard Hirsch, Ellen Field, Cheryl Dedora, Peter Schwartz, David Jernigan, Christin Bowen, Jimmy Doherty. Playing at the Charlestown Working Theatre through October 10.

By Wade Nichols

*The Furies of Mother Jones*, presented by the Little Flags Theatre at the Charlestown Working Theatre, is an evening of good, solid, and rousing musical theater. There is a lot of good and enjoyable acting, singing and dancing — but there are none of the top hats and shimmering ball gowns that we usually find in musical theater. In this show, the acting and singing are employed toward a greater and more uplifting end. *The Furies of Mother Jones* examines a lot of unpleasant issues and emotions, but the result is an inspirational feeling that goes with you when you leave the theater.

One of the best things about *The Furies* was the inclusion of gay people within a piece which is concerned with the plight of miners and the poor in Eastern Kentucky. There is a definite attempt to avoid any narrow categories and it is clear that Maxine Klein and the players of Little Flags have a strong sense that we're all in this mess together.

The play itself is set in two different time periods — 1969, with the struggle to elect Jock Yablonski president of the UMW, and the turn of the century, with fiery

speeches by Mother Mary Harris Jones. Diller Oden, played by Marshall Maxwell, is the local organizer for Yablonski, and as a Black gay man, he faces threats on several levels. His gayness is not a big issue and it is brought out only two or three times, but it is there and it is not glossed over.

The women are also played as strong and clear about their oppression at the hands of a corrupt system. The use of strong women and gays as leaders is incidental to the plot; but far from gratuitous, it is intrinsic to the message that everyone brings a special difference to a particular struggle.

*The Furies of Mother Jones* provided an excellent glimpse into the life and work of this legendary figure. Mother Jones, played by Ellen Field, is a fiery character. She is determined to use her sharp tongue and strong wit to undermine the work of scoundrels in business and government. She was attacked for not being lady-like at one point, only to retort "It took god-awmighy to make a woman. Rockefeller's band of thieves made the ladies." Mother Jones is the character who never dies. She is constant throughout history — because working people are always there. And today, in the face of the Reagan regime and rising right-wing politics and repression, we need Mother Jones to exhort us onward to our task. "So that you might imagine a brighter day, so that you might begin to work for it!"

The Little Flags Theatre has been committed to social change for some time, especially labor issues and political responsiveness of elected officials. *The Furies of Mother Jones* takes the threads of

labor reform, feminism, gay rights, social change, and weaves a warm tapestry of realism within a form that is usually the most frivolous of all entertainments — musical theater.

This was an especially moving piece for me since I grew up in the mountains of North Carolina. Granted, we didn't have coal mines — but there were textile mills to make sure that folks were exploited to their fullest potential. Some of the songs, the dance steps, and the dialogue in *The Furies*... were evocative of the real thing. A particularly memorable scene was set around dusk, when all the chores were finished and folks could finally sit down with their loved ones, to ruminate on the day past and talk about the future. I remember hearing conversations on the front porch and in the kitchen that sounded much like these. One woman spoke to her husband about how proud their son had been with his new blue jeans on the first day of school. A mother and father talked about the future for their daughter. There was a sense of reality that I could almost reach out and touch. In this same scene Diller and his lover talk about their house and about themselves. The whole scene is bittersweet, they talk about their joys and problems with a warmth and sensitivity that could make you cry.

Another woman, Jupie, is waging a one-woman battle against the coal company. She does not want to be relocated, to give up the home that her grandparents lived in, to give up the view of the mountains she looks to for support and stability. Jupie knows something special: she knows what

being rooted in a time and place means. This dredged up a lot of feelings and memories for me.

Relocated in an urban world, I look out my window and see tall buildings when I'd rather see mountains. I hear that the state highway department wants to build another useless four-lane road through the backside of my family's farm — land that has been worked by our family for 150 years. But, then I really can't stay there either.

For Jupie, it is the coal company; for me, it is homophobia. But when she lies in front of the bulldozer to save her parents' graves, I wanted to crawl out on the stage with her.

Jupie is driven away from her home; I am drawn away easily since there are few back there who can accept me for what I am. But there are plenty of gays and lesbians living in the mountains, working the mines and textile

mills. Their lives are decidedly different from the chic and swish existence that most urban gays pursue. Sometimes I feel like their lives are far more honest and meaningful than my assimilation to the gay ghetto.

But there are many people, and as many ways to struggle; any choice we make to fight back does not come easy. And while the many gays and lesbians who didn't leave Appalachia may not formulate their lives in the neat terms of "gay liberation," they, too, have found a way to live in this world. And that, I suppose, is the real message of Mother Jones — that while we struggle, we are still survivors.



The mop brigade from Arnot, PA, gets its instructions from Mother Jones.



# BWMT

Continued from Page 10

that. I don't blame any person for being offended by being approached in an overt, continuously offensive manner by someone they're not attracted to. I believe that members of the older set of the gay community have no outlet in the familial sense. We don't have a sense of family, we

don't have legal binds and we don't rear children.

So as a result, our older people are set aside and because they don't have any normal outlet of being able to sit down and talk, they sometimes mistake their loneliness and anxiety as a need for a "trick" or need for a sexual

release. Indeed, I believe that many of them would enjoy just simply sharing with people of all ages in the community.

Of course, we as youngsters in the gay community miss out on a lot of the wisdom of older men in the gay community. We can't help but realize that people have been

there before. We make the same mistakes year after year, we go through one or two thousand "tricks" before some things finally sink in. We could have sat down with a gay person who might have a non-sexual, non-threatening way of wanting to become close to us and we can benefit from their

wisdom.

We are so afraid of having a sexual experience with them though, and they're so worried that they're not going to get something, so, they go after sex in the baths, or something like that; it works against itself and it hurts both groups. It demeans them because they're put in the position of relieving their loneliness by chasing "tricks." I don't believe that all older gay people are happy with that prospect. I think that they would be much happier with a normal outlet. That's what BWMT groups do: create a family atmosphere that you can't get in bars.

These last few quotes were the penultimate statements of Mike Smith, for he did lightly touch upon the subject of Black on Black racism. Being, however, on a purely informal basis, I wished not to quote him on the subject. Even more troublesome was the fact that most of what was said was surreptitiously masked by the sound of the passing Orange Line. Mr. Smith does feel rather strongly about Black on Black racism and mentioned that "... if there is another subject for future scrutiny, the racism of Blacks against Blacks ... would be paramount."

I left the interview in a rather indescribable mood, brought about by the recent interview, the pleasant weather of the Sunday, the revelers at the Charles Street Fair and expectant thoughts about the ensuing banquet.

No, Virginia, not everyone is in church all day Sunday.

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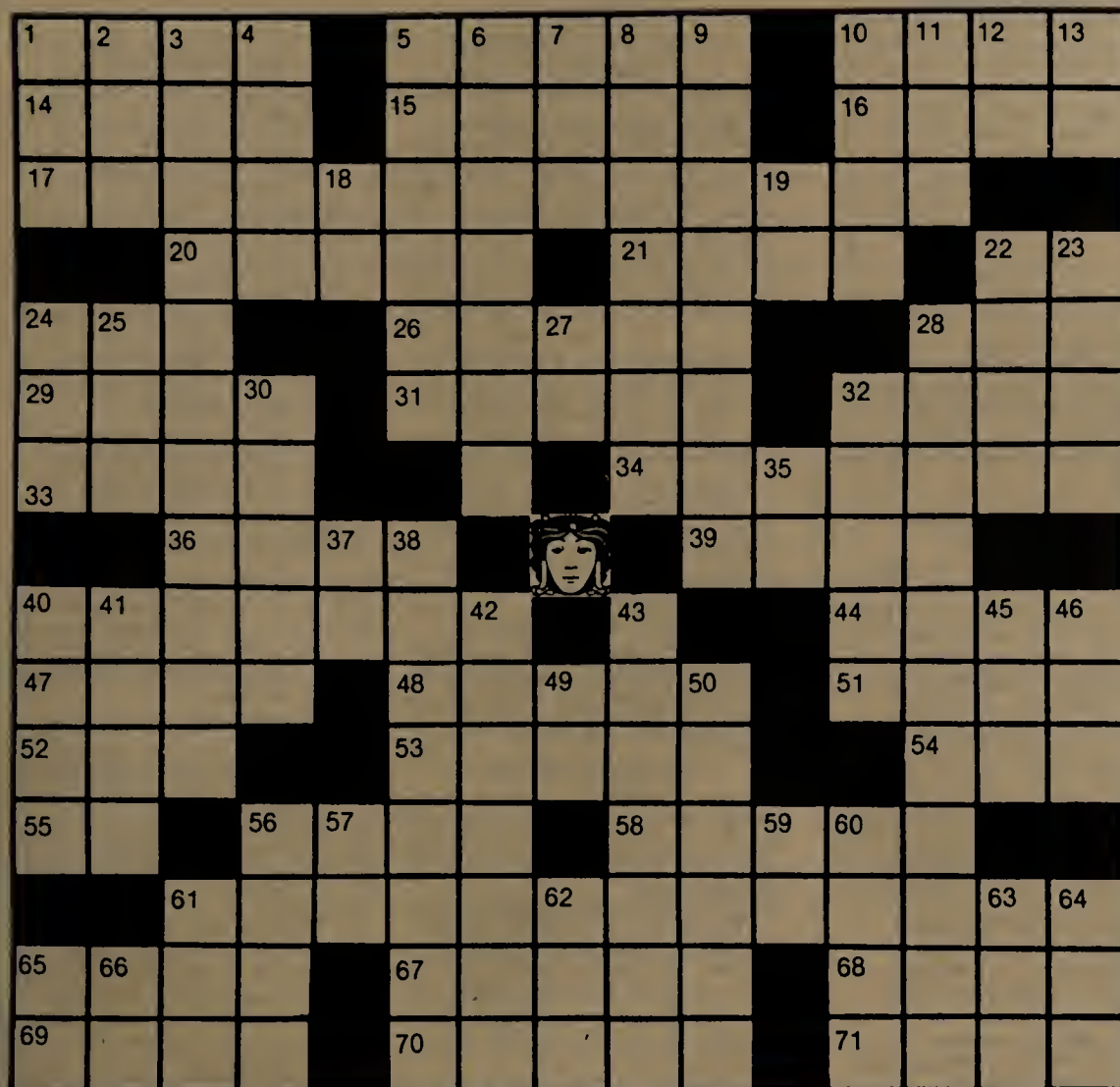
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GayCommunityNews



# A Gay Crossy

by Bruce Gordon



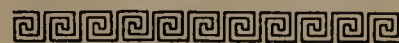
## ACROSS

- 1) Bookkeepers  
5) Odd  
10) At a distance  
14) Bowed; curved  
15) Not warranted  
16) Edmund Arrantes do Nascimento  
17) Painful love  
20) Elevate  
21) Sexologist Shere  
22) Pronoun  
24) \_\_\_\_ Schwartz (toy store)

- 26) Pertaining to South African Irises  
28) Cow genus  
29) Jason's ship  
31) Burnt (poet.)  
32) Buss  
33) Happy Men  
34) Psychiatrists' phrase  
36) Mythical Crier (var.)  
39) Excite; rouse  
40) Plum liqueur  
44) Beasts of burden  
47) Day division

- 48) Scottish houseboy (var.)  
51) Chapter of the Koran  
52) April 15th money grabbers  
53) Severe; short fishline  
54) Tatum or Carney  
55) Laudamus \_\_\_\_  
56) Well \_\_\_\_ (endowed)  
58) Even; level  
61) Art of loving your own  
65) Agenda part  
67) \_\_\_\_ Coyote (Roadrunner adversary)  
68) Being (French)

- 69) Crooner Perry  
70) Familiar name for 17 across  
71) "Mirrors of the soul"



## DOWN

- 1) Trucker Telephones  
2) Vegetable  
3) Hermaphroditic  
4) Portico  
5) Sort of's (Latin)  
6) Eunuch  
7) Former Tokyo  
8) Breads & Wines  
9) Hamper again  
10) Church part  
11) Masc. opposite  
12) El \_\_\_\_, Air Israel  
13) Musical tone  
18) Musical tone  
19) Pronoun  
22) Fireman's need  
23) Being (Latin)  
24) British cigarette  
25) Shotgun group (abbr.)  
27) Buckeye state (abbr.)

- 28) Art of loving both  
30) Basketweaver's willow  
32) Metric weights  
35) Spanish affirmation  
37) Ancient Teuton (abbr.)  
38) Boston's 1978 winter visitors  
40) Feces (colloq.)  
41) Yarn; legend  
42) Mongolian Province  
43) Silication or machine blended  
45) Wander; stray  
46) French article  
50) From (that) which, (Old Latin)  
56) Goddamn Faggot or \_\_\_\_ Sapiens  
57) Hesitation word  
59) Film Studio (abbr.)  
60) Nautical Direction  
61) Sew  
62) Elm (Dutch)  
63) Italian numeral  
64) affirmative  
65) of (suffix)  
66) Preposition

Solution in next week's paper!

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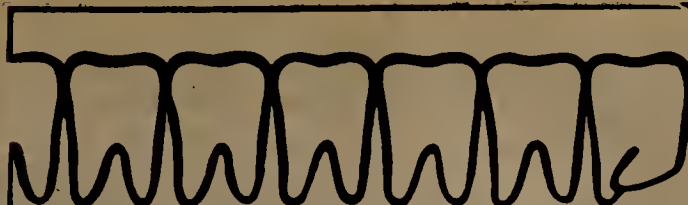
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House for rent \$50/mo 12 rms needs work but is livable possible income Fort Hill. (415) 861-6687 or (617) 445-8551 six month agreement. (13)

## ROOMMATES

### ATTENTION ADVERTISERS

If you are renting rooms or space in your own home, you are collecting money from renters and therefore your ad must be paid at the business rates (see ad form). Roommate (non-business) ads are for seeking others to share the rent you pay to a third party, the landperson.

2 PC faggots, dog, cat, lking for W or GM for Camb/Som line apt (near Inman & Harv Sq) immed. 120 pls, semi-veg semi-coop, non-smoking. 497-5362 days; 776-4708. Feminist (or whatever) would be nice. (12)

LF 29, artist, sks resp LF 26 pls. Lge Belmont apt nr bus. No cigs, drugs, BR & studio. Share support, fun, food, sem veggie. Yard, dog, parking. 225 pls/mo 484-3864 keep trying before 11 pm. (12)

**NORTH SHORE OCEAN VIEW**  
LF sks 1 or 2 more to share hse w/fireplace, lg yard, walk to beach, lg br w/bath. Approx \$200/mo includes all. 356-2554, AM best, keep trying. (13)

Watertown GF lking for M/F 25 pls to share quiet 2 br apt. Safe, nr T, no drugs or alcohol. \$190/mo inc util. Avail 11/1. 924-8710. (13)

GM sks rmt for lg 2 bdrm in S. End 2 flrs frpl d & d eat-in kit, 30 ft living rm, sprl stce snkn tub. For 11/1. John G 479-3660. \$300 pls. (13)

**RENT CONTROLLED APT!**  
2 prof GF sk 1 GF 25 pls for warm, frlndly indept apt in Brookline. Fireplace, built-in bkcases in excel shape! 156/mo htd. Smokers OK. No pets or separatists please. Helena days 232-9068, 2:30-10 pm 492-7100 x 5136. (14)

GF prof sks warm indep GF to share spacious 2 bdrm in Newton w/frpl & porch. 210/mo pls util. No pets. 332-2682. Leave message. (15)

GF soc wkr sks warm indep GF to share spac 2 bdrm apt in Newton w/frpl/porch/gar 200/mo pls util. 332-2682 leave mess. No pets. (12)

### GF OR GM

Allston—F/29, GF/21, cat, sks artic z-golng GF or GM to shr 3 bdrm apt wshr, 2 prchs, pkg, 1 ml Harv/Centr. Smk OK, meat OK, Intel OK, music wlc—bnt qt hshld. \$100 pls 1/2 util & 150 sec. 254-3218. Try, try again. (12)

JP: 3 LF lking for 2 more. Blg hse, cooperative, near T & Pond, 2 cats, w/d, non-smoking, veg. Prefer 25 pls. \$100 pls. 522-3246. (12)

Woman wanted Oct 1 for women's cooperative hshld: Feminist, left poltcs, vegetarian, lesbian & heterosexual. No cigs, pets. 782-0599 Alstn. (12)

I'm moving back to Bos mid-Oct. LF sks temp (perm?) home. If you've a space you'd like to rent temp or? sublet from an absent mmtte call or write Judy Kent 4676 Eastern Av No Seattle 98103. (206) 632-5735. (12)

Lynn. GM w/2 cats sks GM 21 to 35 to share sunny furnished 5 rm apt nr King's Beach. Must be neat, responsible. Pref non-smoker. 595-1237. (14)

## GCN SPECIALS

### THURSDAY

GCN proofreading and layout (basically cutting and pasting). No experience necessary. We'll teach you all you need to know! Proofreading begins 5-lsh and layout 6-lsh. 22 Bromfield St. (near Park St. and Washington St. subway stops), 2nd floor. 426-4469.

### FRIDAY

Come to GCN office, 22 Bromfield St. (near Park St. subway stop), 2nd floor, anytime after 5 for as long or as short as you like (until about 11pm) to help send the paper out to subscribers. (There are LOTS of them and we do need help!) Refreshments and good times. Men and women welcome. 426-4469.

### GCN NEEDS INDEXERS!

GCN has an index system which is falling behind and thus a valuable tool is not fulfilling its function.

Indexing requires a willingness to follow the existing framework which was established some years ago; it's too late to start all over. Indexing isn't particularly creative work; in fact, some people might call it drudgery. However, if you'd like to make a modest contribution to the cause of Lesbian/Gay scholarship and if you have some time (VERY flexible hours) we'd be more than happy to show you what needs to be done. Call Mike at GCN 426-4469.

Volunteer typists needed. Set your own hours. Call Amy or Mike at 426-4469 and they'll tell you what is needed at the time. Thank you.

### FREE GCN!

If you are organizing or attending a convention, workshop, or meeting and would like to distribute free back issues of GCN, please send name and address to which they should be sent, number of copies desired, date needed by. Please give 5 weeks advance notice. Write to GCN Promotions Dept., 22 Bromfield St., Boston, MA 02108.

## ORGANIZATIONS

Lesbian Book Group seeks new members for info call Kate 354-1712 Camb/Bos area (12)

### GAY SWITCHBOARD OF NYC

When you're in New York, give us a call for the latest information in gay and lesbian events, which bars to go to, where to stay, what group to contact, and which businesses to patronize. Call us to rap or just to say hello. (212) 777-1800 from noon till midnight.

### IDENTITY HOUSE

Lesbian, gay, bi, peer counseling and groups. Rap groups: 2:30-5 pm Sat. for women, and Sun. for men. Free walk-in counseling. Sun.-Tues. 6-10pm. Donations accepted. 544 Ave. of Americas, NYC. (212)243-8181.

### NH LAMBDA

Box 1043, Concord, NH 03301. Concord: 224-3875, 746-3339; Dover/Portsmouth: 431-1541. CRISIS LINE: 483-2592, Sun, Mon, Wed 6-9 pm. A statewide organization, meeting the third Saturday of every month. Support, education, and political action, since 1976. (45)

**BOSTON LESBIAN/GAY CATHOLICS**  
Dignity/Boston sponsors a liturgy for Lesbian/Gay and concerned Catholics every Sunday at Arlington Street Church (Boston), right side entrance on Arlington St., at 5:30 pm. For info call Dignity/Boston M-F 7-10 pm, Sun 2-5 pm, 536-6518. DIGNITY/BOSTON 355 Boylston St, Boston, MA 02114. (c)

### WOMEN PAINTERS (ARTISTS)

Group now forming. For info call Jill at 426-4469, days.

### NGTF NEEDS YOU

Join with the largest, fastest growing gay civil rights group in the country! The National Gay Task Force works with a professional staff on media representation, national legislation, information clearinghouse, religious reforms, corporate non-discrimination statements, more! Help support our work — join now. \$20 membership (\$5 limited income) includes Newsletter, NGTF, 80 Fifth Ave. Rm. 1601, New York, NY 10011.

### JOIN INTEGRITY

Gay Episcopalians and Friends. Chapters in major cities, worship program, social events. Free publication sample on request. Write J. Lawrence, 10 Mercer Ave., Dorchester, MA 02124. (617) 262-3057.

In New Jersey, the Gay Activist Alliance /Morris County meets every Monday at 8:30pm using facilities of Unitarian Fellowship, Normandy Heights Rd., Morristown, NJ. Info: (201)691-0388.

### D.O.B.

Support organization for lesbians, 1151 Mass Ave, Camb. Old Camb Bap. Raps every Tues & Thurs, 8 pm. 35+ raps 2nd Weds & last Fri, 8 pm. Softball all Sundays, 3 pm, thru Oct, Magazine Field. Bi-monthly magazine FOCUS \$8.00. Monthly social & fund-raising event. Info & office hrs 661-3633. All women invited to participate. (c)

### GAY/LESBIAN AND JEWISH?

Am Tikva welcomes you. Activities include religious observances, discussions, potluck dinners, folk dancing, etc. For events, check GCN calendar, call 628-3986 or 524-1617 or write PO Box 11, Camb MA 02138. (36)

### WORCESTER/CENTRAL MASS.

Gay Men/Lesbians Dignity/Integrity for Catholics & Episcopalians. Call (617) 756-1038 till 5 pm or leave message. Worship/fellowship/support. (12)

## PUBLICATIONS

### Z. BUDAPEST'S BOOKS

Z. Budapest's Holy Book of Women's Mysteries V1 \$6, V2 \$8.95 Ancient spells, rituals, festivals that enhance our lives now. 65¢ each item shipping. CA res add 6 1/2% tax. Susan B. Anthony Cohen #1, 29276 Harrison St, Oakland, CA 94611. (13)

Monthly calendar of women's events in Maine, New Hampshire and Vermont. \$1 for sample issue. \$7.50 per year. Write: Full Circle, P.O. Box 235, Contook, NH 03229. (15)

### PLEXUS

San Francisco Bay Area Women's Newspaper since 1974 brings you monthly feminist news, reviews, features, community forum, calendar & more. Subs are just \$8/yr; sample copy \$1. 545 Athol Ave, Oakland, CA 94606. (1/mo)

Socialist-Feminism Discussion Bulletin; articles on: Trends in the women's mvt, reproductive rhts, lesbian/gay liberation, community org, wkng women, soc-fem theory. Available from: Solidarity, a Socialist-Feminist Network, 4360 23rd St, SF, CA 94114. \$3.95 (inc. postage). (c)

### GRAB ITT

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### MAENAD MAGAZINE

MAENAD, a women's literary journal, is a quarterly feminist magazine. We publish controversial subjects and fine artwork. FALL '81, available Sept. 30: *Violence/Violation*. WINTER '81, available Dec. 30: *The Lesbian/Heterosexual Split*. SUBS: \$16/yr, \$4.50/issue (inc. postage). MAENAD, PO Box 738, Gloucester, MA 01930. Back Issues Available. (10-18even)

### HOW GAY IS YOUR LIBRARY?

Pamphlet of tips for non-librarians or how to get gay materials into libraries available from the Gay Task Force of the American Library Association "Censored, Ignored, Overlooked, Too Expensive? How to Get Gay Materials into Libraries" explains library selection policies in a general way, and tells how you can get a library to buy more gay books & periodicals. Also tells what to do if library refuses your request; why gay bks are sometimes kept where you have to ask for them; & how to donate materials to the library. \$1 to Barbara Gittings — GTF, P.O. Box 2383, Phila., PA 19103. Bkstore & bulk order discount available. More info: Barbara Gittings (215)382-3222. (c)

Free lesbian catalog of books, send two 15¢ stamps, *Womankind Books*, Dept GCN, 1899 New York Ave., Huntington Station, NY 11746, (516) 427-1289. (12)

### THE BOSTON GAY REVIEW

A quarterly of criticism devoted to the Arts and our developing lesbian and gay male lifestyles in general, with a particular interest in small press publication, welcomes review copies, authors' queries, and subscriptions: \$5.00 for 6 issues, Box 277, Astor Station, Boston, MA 02123. (c)

### FOCUS

A Journal for Lesbians. America's oldest literary mag for lesbians. 11 yrs continuous publication. Fiction, poetry, reviews, essays, graphics. Quality our only criterion. Submissions as well as subscriptions always welcome. Or come see us, first Weds of the mth. 7pm at OCB, 1151 Mass. Ave., Camb, MA 02138, or DOB office. \$8/yr for 6 issues. \$1.35 + 40¢ postage for sample copy. \$10/yr for libraries. Plain envelope. For further info (617) 259-0063.

# Prisoners



TO ALL THOSE WHO, IN AND OUT OF PRISON, FIGHT AGAINST THEIR BONDAGE. (Alexander Berkman, *Memoirs of a Prison Anarchist*)



Greetings, I am a very warm and sensual Aquarian, 21 years old, obsessed by enjoying the finer things that life has to offer. I am willing to exchange experiences with someone of the same caliber. LISA POINDEXTER, #5939, Box 180, Muncy, PA 17756.

GF 19 years old, brown/hazel, seeking lasting intellectual/emotional relationship with feminist counterpart. Will acknowledge all replies. Alexanria RUTHERFORD, Unit 7 #40901, Parchman MS 38738.

Hi! My name is Kandy. I'm presently in prison at SCIM I sure could use someone to write to. Kandis I. Hall, Box 180 #5847, Muncy PA 17756.

I would really like a penpal. Someone I can get to know. I am in the women's prison in Raleigh NC. Please write to Margaret Fields, 1034 Bragg St. Raleigh NC 27610.

Like to dance, decorate and am an artist. Doing time for cocaine. Love the night-life, but it's pretty lonely here. John EASON, 14973 Box 607, Carson City NV 89701.

I need some contact with the free world! Please write! I'm very lonely in here. It's a desperate place. Marshall CLAFFEY, Box 607, Carson City NV 89701.

## GCN LESBIAN AND GAY PRISONER PROJECT

WE SEND FREE SUBS, BOOKS (WHEN AVAILABLE) AND RUN PENPAL ADS (THERE'S SOMETIMES A LONG WAITING LIST BECAUSE SPACE IS LIMITED), AND LITTLE BY LITTLE WE'LL BE LOOKING FOR OTHER WAYS TO SUPPORT LESBIANS AND GAY MEN BEHIND BARS (WITH LETTERS OF PROTEST FOR MISTREATMENT OR DENIAL OF RIGHT TO RECEIVE GCN AND WITH ARTICLES ON THE POLITICS OF "CRIME" AND PUNISHMENT). WE REALLY NEED HELP DOING THESE THINGS. IF YOU CAN HELP WITH YOUR TIME OR A CONTRIBUTION, SEND TO LESBIAN AND GAY PRISONER PROJECT OR CALL MIKE AT GCN. THANKS!



I'm in search of a Gay Comrade (Marxist-Leninist) who has some understanding of the Gay question and knows how to approach it from a scientific, socialist perspective. My objective is that all class-conscious slaves educate to liberate! Albert "Chul" CLARK #79909, C.C.R. D-Tier, LSP, Angola, LA 70712.

Student, hardworking and studious, looking for that "special someone" to write to. Perhaps you are he; write to me. Gary SPELTS, 296628, Rte. 4, Box 1200, Ramsey II, Rosharon, TX 77583.

Looking for someone to write to and develop a relationship with. Need a place to go when I get out around the first of the year, so please write back soon. Francis E. SULLIVAN #063128, P.O. Box 1100-1331, Avon Park, FL 33825.

No one to write to and five more years to go. Love to read and will write back promptly. Out for two years and love it, and GCN. Bobby OAKES #105913, Box 548, JHCC, Lexington, OK 73501.

Green eyes sandy blond hair curly into writing, music and sex. And taking and exchanging pictures. Hoping to meet a sincere and loving individual. Earl Ashali SINCLAIRE, Box B-41868, Florence, AZ 85232.

I am a 100% homosexual attracted solely to the males of the species. I'd like a corresponding partner for hopefully a lasting relationship. Thanks so much. Chris MITCHELL, LSP 86700, Camp D Hawk 4-L-6, Angola LA 70712.

Lonely Inmate would like to experience a male relationship. Will answer any and all letters. John "Johnny" FOSTER, Box 14, 16676, Bolse, ID 83707.

Like basketball, handball, swimming, reading and listening to and making music (and SEX). Tyree WALKER, Box B-34562, Florence AZ 85232.

Man in prison with no family and no outside contacts, wishes to hear from anyone who knows how lonely prison life can be. Gene WEIRICH, P.O. Box 607 NSP, Carson City, NV 89701.

I'm Interested in most water sports, motorcycles, playing the guitar, and in hearing from people who are truthful and honest. I don't care if you're black, white, yellow or red, fat or skinny, short or tall. All letters will be answered. Thank you. Joseph BERNIER, Box B-37998, Florence, AZ 85232.

I don't consider myself a criminal. I am finishing up a 3 year sentence for stealing 12 beers (ALASI). I grew up in Michigan and work in machine shops and study chemistry and electricity. Thank you. I hope to hear from someone. Chris KELL, 069853, Box 518, Zephyrhills, FL 33599.

Former Californian, who doesn't care for Colorado much, would like to start relationship with an East-coaster. I really like Conn., Mass., and Boston and would like to see these places when I get out in two years. I am into heavy weight lifting, beaches and horseback riding. Please correspond with me. Dennis JONES, 76944, P.O. Box 600, Canon City, CO 81212.

Hi! I'm incarcerated and need someone to write to. I'm a Leo and into a lot of things so you'll just have to ask. Thanks. Jack BONNER, Box 14, Unit 2, 17246, Bolse ID 83707.

I am a bisexual gay, looking for a long term relationship with a feminine type, bi or gay. My hobbies are singing, partying, and enjoying life. ARTHUR FOSTER #104843, 777 W. Riverside Dr., Ionia, MI 48846.

Gay male, 25 years old, wishes to correspond with other sincere gays. Will answer all replies promptly. WALTER MELVIN #91546, JHC, Box 548, Lexington, OK 73051.

I am in prison, gay and alone. Would like someone to brighten up my life. JOHN E. HENDRICKSON #D-28575 GSP C-U L3, Reldsville, GA 30499.

I've been going thru a lot of hassles lately in here. It would be good to have someone to talk to about better things to help take my mind off it all. Thanks! Michael TRAVIS, #90540, Box 97, McAlester, OK 74501.

I'm a devoted reader of your paper and truly enjoy the articles. I would like to have my name printed in your penpal section. Thanks for the help. Jim KITCHENS, #94789, Box 548, Lexington, OK 73051.

I like tennis, the outdoors and serious people. I would very much like to be able to write to other gay people in and out of prison. John F. HOWLAND, #54701-146, Box 1000, Anthony, NM 88021.

Italian born, love sports, reading, learning, seeking to be a friend also. Please write to Joseph P. SARLI, #129-669, P.O. Box 45699, Lucasville, OH 45699.

Before being sent to prison I was within 18 months of a Master's. Now each day is a struggle just to maintain myself. Surely someone out there in the free world has a few minutes to share. Walter F. YOUNG, #155-108, P.O. Box 45699, Lucasville, OH 45699.

I enjoy reading, writing, travel, sports, camping, and most of all, music. And I collect stamps. Lowell HOWARD, 150-167, P.O. Box 69, London, OH 43140.

If you can identify with a real loneliness and are looking for a special personal relationship, we have much in common. Lonely but lovable. Al ROBINSON, 137799, P.O. Box 45699, Lucasville, OH 45699.

Love to write and into all kinds of sports and would like to hear from another understanding person in the outside world. Oliver FLETCHER, P.M.B. 84149, Camp 'J' Shark, 1, LSP, Angola, LA 70712.



GM seeks male who would enjoy a lasting and loving relationship. I'm 23, goodlooking and in good shape. My hobbies are boxing, music "love hard rock." Will answer all letters. Bobby Lee Gordon #130512, MIPC, Box 449, Marquette, MI 49855.

In prison for loving a 17 year old. 23 year old male, lonely, in need of letters with a lot of feelings. Looking for an older man to love and cherish. JAMES HEIDENREICH, 17096, Box 14, Bolse, Idaho 83707.

Hi, I am a Sagittarius, I would enjoy hearing from all bisexuals. I am lonely, honest, and sincere. So let me hear from someone who has the same feelings I do. JAMES COBB, #81308, Camp "J" Shark I-L-C-5, Angola, LA 70712.

Hi. I would like to write to somebody who isn't into head games and manipulation. It's lonely in here and I need to hear from you. JAMES KERN, #12487, Box 28, Pendleton, IN 46064.

25 year old Libra, lonely, would like correspondence. Age or race no problem. Willie L. Long, 37198-118, PO Box 1000, Petersburg, VA 23803.

GM looking for someone to start a relationship with. Someone who is warm, caring, affectionate, and most of all understanding. DANNY K. BUTLER #79C-266, Box 149, Attica, NY 14011.

Gay male would like to correspond with loving, caring, person of the same, but will answer all letters. Would very much like to meet new friends. TRACY HARVEY #98590, Joseph Harp Correctional Center, Box 548, Lexington, Oklahoma 73051.

I am a prisoner in Kansas who would enjoy someone to write to. ALBERT "WILLIE" WILSON #19112, Box 2, Lansing, Kansas 66043.

I would like to correspond with someone of the outside world. I'm willing to write as often as possible if you care to write. Otis ROBINSON, Box 511, 158-262, Columbus, OH 43216.





# Calendar

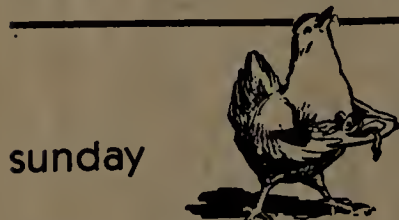
## weekly events



**Boston, MA** — Gay Recreational Activities Committee (GRAC). Regularly scheduled events: basketball, swimming, volleyball and running. Info: 327-2620.

**Boston, MA** — Front Runners Boston, gay and lesbian running group. Info: 825-0181.

**Boston, MA** — Chiltern Mt. Club. Regularly scheduled sports events and general info #s for outdoors events: general #s: John 275-1336 and 864-0823; volleyball Dee 266-2147; swimming 227-5363; basketball 236-1914.



## sunday

**Boston, MA** — Oasis, a coffeehouse with entertainment. First Sunday of the month. Open hoot. (If you wish to perform at the Oasis, come to the open hoot.) Bring your talents and instruments (and ears and whatever!) and sign up at the door. 355 Boylston St. (chapel entrance). Doors open at 7:30pm. No one admitted after 8. \$2.

**Boston, MA** — Gay and Lesbian Physicians of New England. Meets every 2nd Sunday at 2pm. Info: (617) 482-6874 or 247-5485.

**Cambridge, MA** — Women's Non-competitive Softball. Magazine Field. Memorial Dr. and Magazine St. (across from Stop 'n Shop). All women welcome. 3:15-5:15pm. Sponsored by DOB.

**Boston, MA** — Musically Speaking, women's programming. Music, ideas, announcements. Call Melanie at 494-8810 with events and comments. (WMBR-FM 88.1) Sundays 1-3pm.

**Boston, MA** — "Boston's Other Voice," weekly discussions of problems facing the gay community. News, interviews, calendar, music. 10:30pm. (WROR, 98.5FM)

**Orleans, MA** — Shoreline, a gay social group, alternative to the bars, on Cape Cod. Meets every 2nd Sunday. Info: P.O. Box 1814, Orleans, MA 02653.

**Cambridge, MA** — Merrymount Musical Society, a musical group for gay men and lesbians, and offering informal concerts. Interested musicians (& listeners!) call Mark 236-4888, Rachel 742-7997 or Frank 286-9423.

**Boston, MA** — Gay AA meets at Old West Church, 131 Cambridge St. Gay men and women. 2:30pm

**Acton, MA** — Central Middlesex Social Club meets at 7:30pm. Info: Call Joe at 263-9607. All are invited.

**Concord, NH** — NH Coalition of Lesbians and Gay Men. First Sunday of the month. 1-5pm. Statewide political action group. Info: (603) 485-3144.

**Northern VT/NH** — League of Gays (LOGS), a gay men's support group, meets on the first and third Sundays for business meeting, socializing and a meal. Info: (802) 633-4047 or 626-3618, or write: Box 703, St. Johnsbury, VT 05819.

## monday

**Watertown, MA** — Parents and Friends of Gays meet on the first Monday of the month at 7:15pm sharp. During July and August, these meetings will be held at 249 Watertown St. (Rt. 16). Info: 642-5188. Mailing address: PFOG, 40 Cogswell Ave., Cambridge, MA 02140.

**Portsmouth, NH** — Seacoast Gay Men. 7pm. Info: P.O. Box 1394, Portsmouth 03801.

**Nashua, NH** — Meeting of Nashua Area Gays. 8pm. Info: Paul 888-1305, or write: Nashua Area Gays, P.O. Box 3472, Nashua 03061.

**Providence, RI** — Lesbian/Gay Raps (MCC). 5 Junction St. 7:30pm. Info: 272-9247 or 751-3322.



## tuesday

**Boston, MA** — Boston Alliance of Gay and Lesbian Youth (BAGLY) is having a new person's orientation meeting every week. This is a chance for newcomers to meet and talk in a small group. 7pm. 128A Tremont St. 4th floor (across from Park St. T stop). Info: 338-9472

**Boston, MA** — Boston Tea Party 2 1/2 meets at Dignity, 355 Boylston St. 7pm. To organize the response of the community to the loss of our liaison to the mayor's office. All interested parties welcome.

**Bridgewater, MA** — South Shore Lesbian and Gay Alliance meets every Tuesday. Info: 583-8447.

**Brattleboro, VT** — Southern Vermont Lesbian and Gay Men's Coalition meets on the second Tuesday of the month at the Common Ground Restaurant, 25 El. St. 7:30pm.

**Cambridge, MA** — Daughters of Bilitis. Discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harv. Sq.) 8pm. Tuesdays and Thursdays. Info: 661-3833.

**Uxbridge, MA** — Support and Discussion Group for Lesbians. Eves. 7:30pm. Info: 278-5475.

**Hartford, CT** — Greeter Hartford Lesbian and Gay Task Force meets at Hill Ctr., 350 Farmington Ave. 7pm (First Tues.) Info: 249-7891.

**Cambridge, MA** — Friends Meeting at Cambridge. Draft counseling. Every Tuesday at 3:30 and 7:30pm. 5 Longfellow Park (near Harvard Sq.) Info: 878-6883.



## wednesday

**Boston, MA** — Gay Youth Rap. Boston Alliance of Gay and Lesbian Youth (BAGLY). For all between the ages of 14 and 22. 7-9pm. 128A Tremont St. (near Park St. stop), 4th floor. Info: BAGLY 338-9472 or the Hotline: 426-9371.

**Boston, MA** — Walk-In VD screening and treatment for and by gay men. 8:30-8pm. Fenway Community Health Center, 16 Haviland St. (near Auditorium stop). 267-7573.

**Boston, MA** — Sons of the Suns, a weekly meeting for homeless gay men over 18. Center Club, 48 Boylston St. (second floor). 9:30am. Info: 247-9141.

**Boston, MA** — Massachusetts Gay Political Caucus meets at 7:30pm every 2nd and 4th Wednesday of the month. Info: 471-8404.

**Boston, MA** — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Help make the media more responsive to our needs. Info: 542-5679.

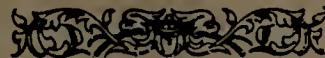
**Cambridge, MA** — Daughters of Bilitis. 35+ women's discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Second Wed. and last Fri. of each month.

**Lynn, MA** — North Shore Gay AA weekly meeting. Lynn Community Health Center, 86 Lafayette Park. 7pm. Info: 599-5928.

**Providence, RI** — Transvestite/transsexual meetings. 8pm. Info: 272-9247.

**Boston, MA** — N.U. Lembo, Northeastern's social/sport group for lesbians and gay men and their friends, meets every Wednesday at 266 Eli Center. 7pm.

**Hampden County, MA** — Social/Support Group for Lesbians. 8pm. Info: Debbie 532-5878 or Julie 532-4959.



## thursday

**BOSTON, MA** — GAY COMMUNITY NEWS NEEDS HELP PROOFREADING AND LAYING OUT THE PAPER. NO EXPERIENCE NECESSARY. PROOFREADING BEGINS 5:58H AND LAYOUT ABOUT 7:30. REFRESHMENTS AND GOOD TIMES! 22 BROMFIELD ST. (NEAR PARK ST.) INFO: 426-4469.

**Cambridge, MA** — Gay male pornography interview with filmmaker and magazine producer. Common Ground, a radio journal of news, features, music and other good stuff. 8pm. WMBR (88.1FM).

**Boston, MA** — Chiltern Mt. Club. Mt. Katahdin hike. Info: Alec (817) 266-2367, Ron 331-6952, or Robert (401) 274-1358.

**Boston, MA** — Chiltern Mt. Club. Lower Connecticut River canoe trip. Info: Wayne (617) 536-3496 or John (203) 643-4098.

**Boston, MA** — Chiltern Mt. Club. Ponaganset River weekend. Info: Don-Paul (401) 647-5112.



## 10 sat

**Boston, MA** — Oasis, a coffeehouse with entertainment. Tonight: Katherine Trilantafyllou, proud Greek and wimmins music. 355 Boylston St. (chapel entrance) near Arlington T stop. Doors open at 7:30pm. No one admitted after 8. \$3. Everybody welcome.

**Boston, MA** — Special benefit performance of Triangle Theater's new production, Nice Habits, a musical review (of loves and lovers), for Studio Red Top and Triangle Theater (Boston's Gay Theater). At Studio Red Top, 367 Boylston St. (4th floor) near Arlington T stop. \$5. 8pm. Info: 282-5328.

**Boston, MA** — North American Boy Love Association (NAMBLA) will meet every 2nd Thursday of the month at Glad Day Book Shop, 22 Bromfield St. (near Park St. T stop) 8pm. (Except during July and August. Next meeting Sept. 9). Info: 542-0144.

**Boston, MA** — The Lesbian and Gay Focus of PAM (People's Antiwar Mobilization) meets every Thursday from 7-9pm at the PAM office in the Freedom Center, 355 Boylston St. Help to organize our resistance to Reaganism in Boston and nationwide at the All-peoples' Congress in Detroit and the National Days of Resistance in November. Info: 424-1176.

**Boston, MA** — Boston Area Lesbian and Gay History Project. 7:30pm. Info: 426-7351.

**Cambridge, MA** — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

**Bridgewater, MA** — South Shore Gay and Lesbian Alliance. Social/supper every other Thursday. Info: 583-8447.

**Northampton, MA** — Pioneer Valley Gay People's Alliance is now forming. Meetings on first and third Thursdays at the Unitarian Society, 220 Main St. 7:30pm. Info: (413) 588-5979.

**Worcester, MA** — "Straight Talk About Gays", a free form radio show with news, announcements, music, poetry, in-depth interviews and raps. 8:15pm. WCUW, 91.3FM.

**Cambridge, MA** — Lesbian Liberation. A leaderless support group meeting every Thursday from 8-10pm. Newcomers welcome. Women's Center, 46 Pleasant St. 354-8807.

## friday

**BOSTON, MA** — WE NEED HELP SENDING OUT GCN EVERY FRIDAY EVENING. COME BY FOR A FEW HOURS ANYTIME AFTER 6 AND SHARE ENERGY. REFRESHMENTS AND GOOD TIMES!!! WOMEN AND MEN WELCOME. 22 BROMFIELD ST. (NEAR PARK ST.)

**Hartford, CT** — Your Turf, a weekly drop-in center for gay and lesbian teenagers. 7-9pm at the Hill Center (upstairs), 350 Farmington Ave. Sponsored by the Coalition of Sexual Minorities.

**Pittsfield, MA** — Lesbians United meetings. Info: Women's Services Center, 499-2425.

**Concord, NH** — Central NH Men's Support Group. Meets every Friday eve at 67 Thorndike St. Info: Joe 224-6931.

## saturday

**Boston, MA** — Boston Alliance of Gay and Lesbian Youth (BAGLY) drop-in center and occasional trips/activities for lesbians and gay youth 14-22. 1pm on. 128A Tremont St. (across from Park St. sta.) 4th floor. Info: BAGLY 338-9472 (esp Wed & Thurs eves) or 426-9371 (eves).

## coming events



## oct 4 sun

**Boston, MA** — Gay Speakers Bureau publicity workshop and speaker training session. New members welcome. 7pm. Info: 354-0133 for location.

## 5 mon

**Cambridge, MA** — Parents and Friends of Gays. Sherill Hall Library Conf. Rm 1-D, Episcopal Divinity Sch. 99 Brattle St. Info: 846-7527.

**Somerville, MA** — Somerville Women's Center Coffeehouse presents Shirley Willett with poetic philosophy and hieroglyphic illustration. 38 Union Sq. 7:30-10:30pm. \$2. Info: 628-6311.

## 7 wed

**Cambridge, MA** — Political action on ERA, lesbian rights, reproductive rights and media reform. Legal referrals. Consciousness raising groups. First Wed. of the month. 7:30pm. Info: 661-6015.

**Boston, MA** — Oasis, a coffeehouse with entertainment. Tonight: Jean Gauthier, original wimmins music. 355 Boylston St. (chapel entrance). Doors open at 7:30pm. No one admitted after 8. Wed. eves are women only. \$3.

**Cambridge, MA** — Women's Center informal discussion groups. Tonight: jealousy. 46 Pleasant St. 8pm. Info: 354-8807.

## 8 thurs

**Boston, MA** — Meeting of the Gay Planning Committee for city council candidate David Scordas. 7pm. 34 Edgerly Rd. Info: 268-8982.

**Boston, MA** — GCN PROOFREADING AND LAYING OUT. DON'T MISS IT! LAST CHANCE THIS WEEK. SEE THURSDAYS ABOVE FOR DETAILS.

## 9 fri

**Boston, MA** — GAY COMMUNITY NEWS GETS STUFFED AND SENT OUT EVERY FRIDAY EVE. COME BY! SEE FRIDAYS ABOVE.

## 11 sun

**Cambridge, MA** — Merrymount Musical Society presents works for flute, piano, and voice. Performing space available for lesbian and gay musicians. Concert at Phillips Brooks House, Harvard Yard. 4pm. FREE! Info: Mark 236-4888 or Rachel 742-7997.

**Boston, MA** — Chiltern Mt. Club. Bicycle trip in Cape Neddick, Maine. Info: Gene (212) 858-5792 or (weekends) (207) 846-3534.

**Worcester, MA** — Women's Bookstore presents Carol and the Burgundys in a dance/benefit at the VFW Hall, 115 Ballard St. 7pm. Info: 791-5127.

**Northampton, MA** — Catherine D'Amato in concert at Common Woman, 78 Masonic St. 8pm. \$3. All women welcome.

## 12 mon

**Somerville, MA** — Somerville Women's Center Coffeehouse presents Gigi Donovan, folk and women's music. 38 Union Square. 7:30-10:30pm. \$2. Refreshments. Info: 628-6311.

## 13 tues

**Cambridge, MA** — Boston NOW Lesbian Task Force, regular meeting. NOW offices, 99 Bishop Allen Dr. (Central Sq.) 7pm. Info: 661-6015.

The deadline for Calendar Items is Tuesday at noon for the following issue.